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शोधसंहिता

A Bi-annual Interdisciplinary Research Journal of K. K. Sanskrit University

Editor in Chief - Dr. Pankaj Chande

KAVIKULAGURU KALIDAS SANSKRIT UNIVERSITY, RAMTEK

विश्वविद्यालयगीतम्

शतशतकोटिशरत्पर्यन्तम्
प्रवहतात् संस्कृतमन्दाकिनी ।।धृ।।

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तटे ऋषीणां ध्यानपराणाम्
होमधूमपावितलोकानाम्
अत्रिभृगूणां छन्दोवाणी ।।१।।
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रचयिता - महाकवि : डॉ. श्री. ग. बा. पळसुले

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Health Science and longevity in the Atharvaveda

- Dr. Pankaj Chande

- Dr. Madhusudan Penna

Veda, the oldest available record of civilized human activities, contains references to the then social conditions, technology, cosmology, basic sciences etc. The study of the Vedas has revealed that the vedic society was aware of its surroundings, the universe, the existence of microbial organisms etc. Among all the Vedas the Atharvaveda (AV) is more close to human problems and their remedies hence mundane and popular for its concern for human welfare.

It is quite interesting to find very modern health problems being referred to in the A.V. The vedic seers of the the A.V. pray to the gods to keep humans healthy from the attack of various seen and unseen microbes. They prescribe various herbal medicine for different diseases. The wide range of health problems referred in the A.V. is quite astonishing. Urinary infection, blood clotting, heart problem, tropical diseases, piles, pregnancy, delivery and many others refered in vedas can be taken as best examples of the development of health Scicne in A.V.

In the vedic tradition, the A.V. has been regarded as more down to earth and practical veda than the other three vedas. Though tradition sometimes does not accept A.V. as fourth veda, the subject matter takes A.V. to the height of Fourth Veda. The Purushasukta, for example, mentions only three vedas viz. the Rugveda, Yajurveda and Samveda. This is perhaps due to some objectionable subject matter of the A.V. that it has been accorded a different place in the vedic tradition. Though the place of A.V. remained anciliary for many centuries, the latest developments in

the fields of Science and Technology have made man more aware about his surroundings, wellbeing and relevance of A.V. to contemporary society. As a result, fresh studies in the relevance of A.V. have taken place emphasizing the positive and scholar approach towards A.V. Prof. Griffith translated the entire A.V. in the 19th century.

The hymns of A.V. pray for longevity as well as good health of all human beings. For that they contain prayers to the gods and various presiding deities of the herbal plants alongwith information about many types of herbal medicine for various diceases.

The variety of topics dealt with in the hymns of A.V. reflects the awareness as well as concern of the vedic sages for human health and wellbeing especially in the period of A.V. There are also hymns supposed to act as charms in healing punctured wounds and bruises. Jaundice, Dysentery and Rheumatism (Vishkondha) are also found in the hymns of A.V. The all-round progress of humans is the moto of vedic ideology as seen in A.V. too.[1] It exhorts humans to make all possible endeavors to move ahead in life with optimistic outlook. This vedic message to all humans to shed the feelings of pessimism and to strive to achieve excellence in their respective fields is remarkable as it espouses for human welfare. Long and healthy life seem to be the pricipal subject matter of A.V. hymns. Various hymns dedicated to the eulogy of vital breath in human body deliniate the interest of A.V. in human life on this planet.[2] Though, in fact, all the vedas regard every form of life as precious to be protected from endangerment, the A.V. is more particular about human life.

The A.V. hymns record the earliest human awareness about hygien, health and life around. In one of the hymns, A.V. speaks of the process of life on earth as reaching the sky as clouds and returning to earth as rain-water. It describes that the flora and fauna respond joyfully to the advent of rainy season.[3] The A.V. observes life in all forms as vital breath in living creatures, as vital energy in efficacious herbs and as the absolute energy permeating the entire universe.

The A.V. observes the presence of this vital energy right from the womb to the formation of body.[4] This energy has neither creation nor decay, it only changes forms.[5] It exists in various medicinal plants and therefore, proper intake of medicinal herbs helps humans get rid of various diseases. That is the reason why the Rgveda (RV) extols the greatness of vital energy equating it with long life itself.[6] This "way to life", as called by Prof. Max Muller, Prof. Roth and others, is expressed by the word "asuneethi" in hymns of Rgveda.[7] Asu-neeti means the guide to life or way to life, clearly referring to the vital energy. The Rgveda hymn says- 'O! guide of life! you bestow on us the ability to see, to live and to rejoice. May we be hold the rising sun may years. For that you keep us gay and healthy.[8] The Yajurveda too wishes for the healthy flow of vital breath in human bodies.[9]

For the vedas, this vital breath is the vital energy which is synonymous with yajna.[10] Prof. D. Satwalekar who made extensive research on the efficacy of vedic hymns explains this word yajna as 'pious deeds' aimed at the welfare of all.[11] The A.V. describes the prana or vital energy as the 'sweet hunter' of the Ashwini gods, the divine physicians, stated to be present in the nose of all creatures. They goad the vital breath.[12] That's why the A.V. instructs us to befriend with it not violating the health principles.[13] Very two sages as Bodha and Pratibodha (Awakening and alertness) as the watching forces of vital energy in the body.[14] There are innumerable references to the valuable yogic practices as

"uniting the heart and brain or emotion and intelligence on the top of head so as to live a healthy life being free from all kinds of impurities".[15]

The A.V. hymn[16] describes in a beautiful poetic manner that the human body has eight chakra, nine passages, is the invincible city of gods. There is a golden sheath within being enveloped with divine effulgence called heaven. It also praises the knowledge of that abode of gods as "who ever knows that abode of gods covered with imnortality, he will be granted long life, fame and offspring by the Supreme Lord called Brahman.[17] On account of this supremacy of vital energy, the Bruhadaranyakopanishad too calls it as Angirasa or the essence of body.[18]

The very second hymn of A.V. begins with a prayer to get rid of ailments. A cursory glance at the wide range of topics related to health, in the A.V. reveals the extensive knowledge of vedic seers, especially of the A.V. seers.

The topics may be listed as :

1. Long life
2. Keeping good health.
3. Proper urination (Kidney health)
4. Hydrotherapy
5. Venesection
6. Heart-problem
7. Psoriasis
8. leprosy
9. Fever, cough and headache
10. Hereditary diseases

11. Germicide, Banishing vermin and noxious creatures
12. Antidote and Anti-venom
13. Foetal health
14. Facilitating Conception
15. Safe-delivery
16. Eye health
17. Growth of Hair
18. Nightmares
19. Intelligence
20. Mental disorders
21. Impotency
22. Dental health (child's first two teeth)
23. Herbs

Longevity was the prime concern of vedic society. That society was striving hard to get rid of early deaths due to unknown dieseases. The A.V. contains about 12 separate sukta for long life of human beings. In one sukta, various gods viz. Vishwedeva, Pitrudevata, Vasudevata and other divine forces present in the universe in various forms are invoked to bestow good health and long life on human beings.[19] At the end of the first kanda of the A.V., the gods are again invoked for longevity of human beings.[20] Mostly these sukta contain prayers to gods to keep humans away from the ill effects of various dangerous beings. For long life these suktas recommend consumption of cow ghee and honey.[21] The A.V. presents a poetic picture of life on earth considering the sky as father and the earth as mother and prays them to bestow long life.[22] In a beautiful hymn the A.V. offers best

wishes for long life by the grace of Indra and Bruhaspati. This hymn prays to the vital air in the body not to leave the physical body. Old age too is praised in this hymn for the reason that old age is a natural door to death while diseases are accidental and avoidable.[23]

The 8th kanda of A.V. begins with 2 hymns devoted to the attainment of long life. The vital energy within the body has been prayed not to leave the body and remain with it by the grace of gods.[24] The fire god is also invoked in one of the hymns to protect the vital breath in the body. This hymn contains a prayer to fire god that the seer of the hymn has brought the sacrificial wood for the fire god to be offered in the sacrifice for longevity.[25]

Long life will be of no use if the person is troubled by diseases therefore, keeping good health is necessary. The A.V. contains some hymns devoted for the treatment of health and maintaining good health. In one of the hymns in the first kanda the A.V. expresses the idea that the body should be free from incessantly troubling diseases. It considers the inhalation and exhalation as the sign of life as well as the cause of diseases.[26] Some of the hymns have the various herbal plants as the deity prayed to in the hymn.[27]

It is surprising to note that one of the hymns of A.V. contains prayer for easy release of urine indicating the awareness of the vedic seer about urine formation and filtration in the kidneys. This hymn contains 9 mantras with the word **bal** at the end of each. This mystic word is supposed to relieve the affected person from his ailment.[28]

There are several hymns in the A.V. in praise of water indicating the awareness of vedic seers of the efficacy of water

therapy popularly known as Hydrotherapy. The water is regarded high as the source of creation and the mother of life on earth. There is a prayer to water to keep the person healthy always.[29] In recent studies, it has been revealed that most of the ailments are curable by water.

At the time of deep wounds and bruises, bleeding due to rupture is observed. There is a hymn containing prayer to the gods for blood clotting. It is obvious from this hymn that the vedic seer prays to the veins to stop bleeding and there are also hymns to gods to mend a broken bone.[30]

Similarly, the awareness of the seers of A.V. of the importance and function of heart is evidant from various hymns of A.V. In one of the hymns, the A.V. contains prayer to the gods for healthy heart. There is clear description of the red color of heart in this hymn.[31]

Psoriasis, leprosy and other skin diseases are referred to in the A.V. hymns. In these hymns various prayers are given to get rid of skin diseases.[32] In one of the hymns the A.V. refers to the leprosy and prays to gods for cure. This hymn is addressed to the presiding deity of the medicinal plant. It is also indicated that the diseases is caused by some unseen worms.[33]

Fever, cough and headache are the general seasonal infections troubling human beings from time immemorial. The Vedic society mentioned some herbal plants as well as some Vedic chantings to get rid of these common ailments. About 2 hymns of the A.V. refer to general fever.[34]

Most of the diseases are found to be hereditory. Recent studies have revealed that Diabetes, Hypertension and some other metabolic disorders have their origin mostly in their genes and

also in their life style. In the modern age it has been quite evident that some diseases are caused through water. Some times these diseases aggravate causing death of the patient also.[35] The A.V. contains incantations to various gods to get humans rid of such hereditory diseases.

It is quite surprising to note that there are references to various microbes outside and inside the body. The Yajurveda refers to one of such microbes as amoeba. Sayanabhashya, the vedic commentary by Sayanacharya, explains the word amoeba as a kind of microbe only. In the A.V. there are some hymns devoted to the destruction of harmful germs. This reflects the awareness of the vedic seers of the existence of microbes.[36] Germicide, Banishing vermin and noxious creatures seems to be the common topic of several hymns of A.V.

In one hymn, the A.V. contains prayer to gods to destroy poison generated in the body. In the 7th and 10th kanda there are hymns addressed to the herbal plant to destroy various poisonous elements in the body.[37] At the time of snake bite, some hymns are chanted to alliviate the effect of poison.

The health of the foetus is regarded as of utmost importance in the A.V. that two hymns deal with the topic. The vedic seer Atharva prays to the earth to keep the health of the foetus in good condition. Similarly the seer Brahmanaspati prays to the gods to remove all defects of the womb.[38] The process of conception too is regarded as a very important event in the life of a woman as it leads to the birth of a new individual on the earth. In one of the hymns, various gods like the Sun, Prajapati, Dhata and others are prayed to enable the woman to deliver a son in the 10th month.[39]

Safe delivery of the child had been the matter of concern

in Vedic days. After safe conception and foetal health, safe delivery of the child is also referred in one of the hymns of A.V. May all the gods help the lady deliver a healthy child safely - is the content of the hymn.[40]

Eye health was an important theme in health Science. A hymn in the A.V. deals with good vision praying to gods to remove the infection from the eyes so that the person can get better vision.[41]

Hair health awareness in vedic society is evident from the hymns of A.V. In about three hymns, the A.V. refers to hair health and growth. Among these one hymn is addressed to the moon god where as the other two are addressed to the herbal plant. From this it appears that the vedic seers applied various herbal medicines in hair treatment.[42] Shantati is the seer of one of the hymns whereas, Vitahavya is the seer of two hymns. The herb mentioned in the hymn 6-136 is Neetakshi. It is described in the hymn 6-137 that sage Jamadagni had found the herb for his daughter for her hair growth and sage Vitahavya had brought it from the house of sage Asita.

Nightmares was commonly delt with by the vedic seers by retaliatory spiritual ways. In some of the hymns, the A.V. describes the nightmares and recommends some prayers to get rid of them. In all these hymns Yama the lord of death is mentioned as the vedic seer. It is described that the person who gets nightmare is so terrified that he desires to find a way to get rid of it. The person prays to gods to give him sweet dreams and bestow on him the power to realise whatever fortune he gets in his dreams.[43]

In one of the hymns of the A.V., the seer Shaunaka invokes the goddess of intelligence to enhance his intelligence by the grace of gods. It is described that his intelligence is caused by the

sun god.[44] Sage Shaunaka prays to the goddess of intelligence who graced the gods and asura, to fill him with intelligence.

The A.V. contains a hymn addressed to the fire god for mental health of a retarded person. The fire god is invoked by the seer Atharva to bring mental health in a person who is prattling in a disturbed mood.[45] Sage Atharva invokes the fire god to make the medicine efficacious so as to make the person healthy.

Sage Atharva addresses a herbal plant in one of the hymns and prays it to cure an impotent person. He says that the person is suffering from some disorder in the veins leading to his impotency.[46]

Dental health was appreciably developed wing of health Science as found in the A.V. In a hymn in the 6th kanda, the seer Atharva addresses the teeth. He tells them not to hurt and remain in good condition.[47] The dental studies reveal 64 types of tooth ailments which have origin in A.V.

Most of these and other diseases are mentioned in the A.V. as curable by the use of various herbs. Pippali, Vishwajeet, Vishanaka, Durvashala, Nitakshi, Mekhala, Urobruhati, Saraswati, Vasa are some of the efficacious medicinal plants mentioned in the A.V. Throughout the A.V. there are numerous hymns either addressed to various medicinal plants or containing references to various herbs. Many herbs are mentioned as medicine in the A.V.[48] In one of the hymns, the A.V. praises the medicinal plant called Vishanaka as the essence of immortality arising from the base of fore fathers.[49] Many of the herbs need to be identified and research should be done on the efficacy of such herbs in the cure of modern diseases also.

Thus, it can be known from the explicit references in the

vedic hymns that the vedic seers like Atharva, Shaunaka, Yama and others were concerned very much about human health and tried to prescribe some medicinal herbs also. In some of the hymns, there are stray references to the basic human anatomy and phisiology. The Atharvaveda known for its worldly concern should be studied afresh in the light of modern science so that its contribution can be properly evaluated and its content can be properly utilised for human welfare. Let us wish for the welfare of entire mankind with one of the hymns of Atharvaveda -

मधुमतीरोषधीर्द्याव: आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिप्यन्तो अन्वेन चरेम ।।

(20–143–8)

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8. Rugveda 10-59-6
9. Yajurveda 6-15
10. Yajurveda 9-21
11. Atharvaveda P.No.14
12. Ibid 9-1

13. Ibid 13-1-17
14. Ibid 5-30-10
15. Ibid 10-2
16. अष्टाचक्रा नवद्वारा देवानां पूः अयोध्या।
    तस्यां हिरण्मयः कोषः स्वर्गो ज्योतिषावृतः।। Ibid 10-2-31
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The Navyanyaya Form of Argument
The definition of Nyaya

- Dr. N.R. Warhadpande

The Navya Nyaya expresses all arguments in one form of five limbs. This is called nyaya. Gangesh defines nyaya as follows.

अनुमितिचरमकारणलिङ्गपरामर्शप्रयोजकशाब्दज्ञानजनकवाक्यं न्याय: ।

Anumiti or inference consists of three psychological stages which are called linga paramarshas or cognitions of the linga i.e. the sign on the basis of which something is inferred. Fire is inferred on the basis of smoke, so smoke is the linga of fire. At first smoke is observed in places like the kitchen, the forest or the sacrificial pit. In all these cases the smoke is seen as associated with fire. This is the first linagaparamarsha. When the smoke is seen on the mountain on which the fire is to be inferred the concomitance of the smoke with fire is remembered. This is the second lingaparamasha. After this the smoke is seen not merely as smoke but as a mountain - smoke which is concomitant with fire. Nyaya is a sentence which by stages gives rise to this third lingaparamarsha with fire.

The five sentences taken together as one sentence produce a cognition.based on its meaning. This cognition produces a new premise. This new premise creates the last paramarsha.

For example the five sentences mentioned above form one sentence viz.

This mountain has fire on it since it has smoke on it because all cases of smoke are cases of fire as a result of which the mountain has smoke which is included in fire and therefore it has fire on it.

The additional words "since" and "as a result of which" are understood in the original five limbed nyaya.

In order to understand upanaya we have to understand the concept of logical product. The logical product of a and b is ab which means that p the logical product is both a and b. ab is the new premise on the basis of which the inference ab therefore b takes place.

a and b may be classes or sentences. If a is the class of red objects and b is the class of jars then the logical product of these two classes is red jars. The logical product of two sentences. 1. Socrates is human and 2. Humans are all mortal is: The human Socrates is mortal. This product is also called the inter section.

In the above example the upanaya is the product of pratijna, hetu & Vyapti i.e. it is a sentence which combines the common part of all these three and must be true if they are true. The upanaya is: This mountain has smoke, which is included in fire.

An argument formulated in a sentence is meant for other. When a man reasons for himself he need not formulate his reasoning in words; So why should we not define nyaya as something which itself gives rise to the lingaparamarsha and not its producer with the help of an intermediary?

The answer is that the lingaparamarsha can not take place without a sentence with case endings etc. The nyaya asserts the identity of the fire which is on the mountain and the fire which is the includer of the smoke. Such an identity can be expressed only by a sentence with case endings etc. The cognition of mere fire and mere smoke is not enough for a proposition which asserts the identity of fire with certain qualifications. The identity of the wife of Rama with the woman who was found by king Janaka in a field is not possible without the qualifications men-

tioned with the help of case endings.

Well then let the nyaya be said as the producer of the lingaparamasha. Why should it be described as the producer of the producer of lingaparamasha?

The answer is that: the nyaya is a composite of statements. This composite produces a composite which produces the lingaparamasha: For example the two sentences (1) All men are mortal and (2) Socrates is a man are not by themselves sufficient to produce the cognition that Socrates is mortal. We have to derive the logical product alone that enables us to infer that Socrates is mortal under the law exemplified by the statement a red table is a table. This process is called simplification of the logical product: this mountain has fire which is the includer of smoke.

The above is illustrated by taking examples from Copi's Symbolic Logic. If either Algebra is required or Geometry is required then all students will study Mathematics. Algebra is required and Trigonometry is required, all students will study Mathematics.

Single sentence "If either Algebra is required or Geometry is required then all students will study Mathematics" implies Algebra is required and Trigonometry is required therefore all students will study Mathematics.

The logical product of (1) Either Algebra is required or Geometry is required and (2) Algebra is required and Trigonometry is required is (3) Algebra is required. The logical product of 3 with 1 is Algebra is required therefore all students will study mathematics. Therefore the final logical product is :

Algebra is required therefore all students will study mathematics. Taking another example from Copi -

1. If the king does not castle and the pawn advances then either the Bishop is blocked or the rook is pinned.2. If the king does not castle then if the Bishop is blocked then the game is a draw. 3. Either the king castles or the rook is pinned then the exchange is lost. 4. The king does not castle and the pawn advances. 5. Therefore either the game is a draw or the exchange is lost -

A single sentence can be formed out of this by joining the different sentences by and.

The logical product is obtained thus:-

The statements the king does not castle in 4 and 1 and the statement the king castles in 3 cancel one another..." If the Bishop is blocked then the game is a draw": in 2 can be translated as either the Bishop is not blocked or the game is a draw. This negation of the statement: the Bishop is blocked, and its affirmation in the second part of 1 cancel each other. If the rook is pinned then the exchange is lost in 3 can be translated as: either the rook is not pinned or the exchange is lost in 3 can be translated as: either the rook is not pinned or the exchange is lost. This negation of 'the rook is pinned" and its affirmation in 1 cancel each other. Thus the only uncancelled statements remaining, translating the cancelled ones as 0 are" 1.(0 or the game is a draw) and 2(.0 or the exchange is lost). In 1 and 4 there are no uncancelled statements. The statements remaining uncancelled are translated as (0 or the game is a draw) and (0 or the exchange is lost) Thus the whole logical product is: (0 or the game is a draw) and (0 or the exchange is lost)

Zero or a, means nothing or a which is same thing as a or nothing. This obviously means a because a is our only choice.

The conclusion is obtained by simplification of the whole

product by retaining its uncancelled portion of (0 or the game is a draw) and (0 or the exchange is lost) because 0 or a=a. Since the product obtained by simplification of the whole product is a product of two dusjunctions and the disjunction is not cancelled this product is = either the game is a draw or the exchange is lost.

We now take an argument from Arithmetic

Example

ये निर्जरा दिनदिनार्धतृतीयषष्ठैः सम्पूरयन्ति हि पृथग्पृथगेव मुक्ताः।
वापीं यदा युगपदेव सखे विमुक्तास्ते केन वासरलवेन तदा वदाशु।। लीलावती

Four taps fill a tank respectively in one, half, a third and a sixth of the day when used separately. Find out in what fraction of the day they will fill the tank if they are used all at once.

Solution

(1). The fraction of the day in which the tank is filled in inversely related to the number of tanks each tap can fill in one day. (2). The number of tanks which the above taps can fill are therefore 1,2,3 and 6. (3). Together they fill 1+2+3+6=12 tanks.(4). The inverse of this is 1/12.(5). So all the taps together will fill the tank in 1/12 th of a day.

Let D stand for day and T for tanks

1.D = 1,1/2.1/3.1/6

2.T=1 D)

3 T=1 1,1 ,1/2,1 1/3,1 1/6=1,2,3,6=12

4 D=1/T

5.D=1/12

3 is the logical product of 1&2 because T is a function of

D. The logical product of 3 and 4. yields 5 So 5 is obtained by simplification of 3 product 4

The one sentence formed out of the five limbs of nyaya is called a mahavakya or a capital sentence. This capital sentence is said to have a logical import apart from its grammatical import. The difference between grammatical import and logical import is that the grammatical import is specific to the particular language used whereas the logical import is common to all the translations of a proposition and the discourse constituted by these propositions. Secondly the propositions in logic must be either true or false and it is possible to say from a logical proposition what other propositions can be said to be true if that proposition is true. The mahavakya is a logical sentence because the nigamana is supposed to follow from a combination of the remaining four limbs. and the mahavakya is either true or false.

Mathuranath says that the mahavakya asserts the nigamana viz. there is fire on the mountain, as proved because it asserts an identity between the mountain having smoke and the mountain having fire in the following way:-

धूमवदभिन्न-धूमव्यापकवह्निसम्बन्ध्यभिन्न-धूमज्ञानज्ञाप्यवह्निसबन्ध्यभिन्नः पर्वतो वह्निव्याप्याभिन्नधूमसम्बन्ध्यभिन्न-वह्निव्याप्यधूमज्ञानज्ञाप्यवह्निसम्बन्ध्यभिन्नपर्वताभिन्नः।

There is a mountain x which is identical with

(1) a y having smoke

(2) a y having fire which includes smoke

(3) a y having fire which is knowable from smoke which is included in fire This mountain x is indentical with

(1) a y haing smoke which is indentical with a smoke included in fire

(2) a y having fire which is knowable from the knowledge of smoke

The phrases "includes" and "knowable from the knowledge of." can be further explained thus

A includes B if A = A and B. The five includes smoke because smoke = smoke and fire.

A conditions for A=A and B are -

	A	B	A and B
(1)	True	True	True
(2)	True	False	False
(3)	False	False	False
(4)	False	True	False

Smoke and fire take the values mentioned in 1 and therefore smoke and fire are both true. They do not take the values mentioned in 2,3, and 4

Mathuranatha has not explained how he distinguishes knowability from inclusiveness. But with the help of modern Logic we can say that B is knowable from A if the conditions mentioned in the following table are fulfilled.

	A	B	B is knowable from A
(1)	True	True	True
(2)	False	True	True
(3)	False	False	True
(4)	True	False	False

Thus only in the fourth case B is not knowable from A

Examples

(1) If a figure has four sides it has four angles. This is the first

case where both A and B and knowability are true

(2) If government servants work on Sundays the working week of government servants will be of seven days.Here A is false but B is true so knowability is true. This is the second case.

(3) If Aurangzeb was secular my brain is a piece of cheese Here both A and B are false but B is knowable from A. This is the third case

(4) He has observed his fast so his house will not be attacked by robbers Here A is true but B is false so B is NOT knowable from A. This is the fourth case.

Bearing this notions of identiy and inclusion we see how the mahavakya is a statemet of identity. A critic says that the phrase connected with fire appears in both the subject and the predicate of the identity mentioned by Mathuranatha and therefore the above identity is a tautology like A is A. Mathuranatha replies that the adjectives of "connected with fire" are different in the subject and the predicate. Therefore this identity is not like A is A but like the identity of a staff holder in the sentence:

This staff holder is a red-staff holder.

If x has two different descriptions the descriptions though different are said to describe an identity..For example: The philosopher who drank hemlock was the same as the philosopher who was the preceptor of Plato.

In Mathematics we get an identity 4=1+1=2..It is sometimes argued that 4 and 1+1 stand for entirely different operations and 2 does not stand for any operation at all so it is wrong to assert their identity. It should be noted that what is asserted is NOT the identity of the descriptions but the identity of what is described.

An objector says that the vyapti and the upanaya are suffi-

cient for establishing the lingaparamarsha and the other portions of the mahavakya are redundant.

Mathuranatha replies that the the other portions of the mahavakya supply the constituents of the vyapti and the upanaya, and indicate that an inference is to be drawn about them.

The mahavakya is like the solution of a mathematical problem which consists of both the data and the processing of the data. The upanaya is a processing of the data. The vyapti is a part of the data and not of the processing.

"Jagadeesha states the import of the one sentence formed out of the five limbs thus धूमाद्वह्निमत्पर्वताभिन्नो यो यो धूमवान् ध ूमव्यापकवह्निमान् तदभिन्नो वह्निव्याप्यधूमवानयं तस्माद्वह्निमान्।

Here the whole statement is not a statement of identity as in Mathuranath. The conclusion is not treated as a constituent of the identity. This is more in line with modern Logic where the conclusion is drawn by simplification of the logical product. Socrates is a human mortal is the identity given by the logical product of the premises of the usual syllogism. The conclusion Socrates is mortal is drawn by simplifying the phrase human mortal.

Further Jagadeesh has not distinguished between the fire which includes smoke and the fire which is known from smoke.

Raghunath has fundamental objections to the definition of nyaya proposed by Gangesh He says that first the nyaya can not be construed as a single sentence. The pratijna and the hetu together can form a sentence but all the five limbs together cannot. Even if they together are regarded as a sentence they can not be described as yielding the lingapuramarsha. The lingaparamarsha can be yielded only by the vyapti and the upanaya.

It will be seen that the panchavcayva was expressed as a sentence above only by adding such words as because and therefore, or, and. Taken as it is the panchvayva is NOT a sentence.

But this is not a very serious objection. Because, therefore, and etc are logical connectives. Logical connectives can form a sentence only in an argument- For example the following cannot form a sentence by using logical connectives:-

1. The governor has prorogued the assembly.2. The snake has no legs.3. The battle of Panipat was fought in 1761.

And, because, therefore, or, can, taken singly or in combination can not help to form one sentence out of these three sentences.

The panchavayava vakya can however be expressed as a meaningful sentence with the help of these. These, therefore, can be regarded as understood in the vakya.

The second objection that the vakya does not give rise to lingaoaramarsha is also not sustainable because Gangesh says that it is the prayojaka of lingaparamarsha, not its direct cause. The grammatical meaning of all the five limbs together yield a grammatical meaning which yields a logical import which is the lingaparamarsha.

Raghunatha is wrong in holding that the udaharana and the ypanaya by themselves can give rise to lingaparamarsha. The upanaya says that the mountain has smoke which is concomitant with fire. But there is no mountain in the udaharana The upanaya is hetu should simply be: "because of the smoke". Smoke by itself can not be the hetu, it is only the smoke which is on the mountain that is the hetu. So hetu must be dhumavatvat i.e." in virtue of having smoke" and not merely "smoke". The first three limbs provide the data for the inference and uapanaya is the processing of thc given data, it can not contain any new data.

That the upanaya is only a processing of what is given and

not something which provides new data is obvious from the fact that upanaya is the third lingaparamarsha and the third lingaparamarsha consists only of memory of what was previously observed, it does not consist of any new observation.

The five limbed sentence is like a theorem of Euclid. The pratijna is the enunciation., the hetu and the vyapti are what is called given in the theorems, the upanaya is the processing of the data - or the given - and the nigamana is the conclusion.

The propositions in the panchavayava. according to Raghunath must have a definite order. A vakya containing synonymous words such as giri for parvata, agni for vahni, does not constitute a separate vakya.

Jagadeesh says that the five limbs uttered by five separate persons in the same order do not constitute the nyaya. But Gadadhara has given a criterion according to which this can also constitute the nyaya. The actual words of Gadadhara are:-

न च वाक्यान्तरसाधारणसमुदायत्वमादाय वाक्यान्तरघटितसमुदायेऽपि-तादवस्थ्यमिति वाच्यम्, तादृशसमुदायत्वनिष्ठन्यूनवृत्तित्वानिरूपकत्वेननिरुक्तसमुदायस्य विवक्षणात् ।

There are two sets of sentences constituting nyayas:- 1. that which uses the words parvata and vahni 2. that which uses the words giri and agni. They are to be subsumed under the same nyaya. In other words we want to ignore the difference in words in the two as not relevant to nyaya. Gadadhara uses the relation niroopakatva and the property nyunatva to achieve this.

To take an example, in the relation: Seeta is the wife of Rama, the wifehood belongs to Seeta i.e it is Seetanishtha. But this wifehood is in relation to Rama. So it is said to be niroopita by Rama.

In the phrase blue pot the adjective blue restricts the range of the word pot. So this phrase is said to express nyunatva with respect to the pot.

In the case of the two nyayas, above terms 1. giri and agni and 2 parvata and vahni are the respective adjectives of the two nyayas which restrict their scope. We therefore lay down that the nyayatva of these nyayas is to be taken without reference to these adjectives. The nyayatva of the nyaya is not niroopita by the specific words used. because the specificity of these words as sounds signify the nyunatva of the nyaya. The nyunatva vanishes when the meaning of these words is considered apart from their specific sounds.

It should be remembered that an x qualified by xi,x2...will become y when x1,x2 etc are ignored only if x falls short of y because of x1, x2 etc. Another example is - 1. the nyaya expressed in Sanskrit and 2.the same expressed in English. These two can be regarded as identical in the above way of defining their identity.

We now take the example of two sets of propositions constituting the same nyaya referred to in connection with Jagadeesh.

1. All five sentences uttered by one man and 2. The same sentences uttered by different persons but in the same order. What makes these sentences belong to the same class is that they fulfill all the criteria of constituting nyaya. What makes them belong to different classes is the non identity of the persons uttering them.. This is what constitutes their nyunatva for accepting their identity. We ignore this nyunatva in asserting their identity.

It is necessary to distinguish between classes that become identical by ignoring nyunatva and niroopakatva and those that do not. Note the following examples:-

1. Dollar and Rupee. If we do not refer the nyunatva of the rupee in the fact that the rupee can buy only in India and the nyunatva of the dollar in the fact that it can buy only in America the dollar and the rupee belong to the identical class: currency.

2. The number of eyes of a human being is identical with the number of his ears. Here the adjectives constituted by eyes and ears brings nyunatva to the class number belonging to them.

3. 3=4-1. Here the nyunatva of 3 from 4 is 1

4. A male or female human being. Here the adjective male or female is what limits the use of the word human being by itself, thus constituting its nyunatva.

In the following examples nyunatva is not relevant because we can not think of any nyunatva-signifying qualifications by ignoring which we can identfy the qualificands.

1. fuel with ash 2. stone with water and so on.

Difference of language and the person who utters the propositions do not make any difference to logic. But fallacies will result if we were to suppose that language and persons are irrelevant in other fields. The following analogies would be fallacious.

1. There is no difference between Kalidasa's original Shakuntakla and its English translation since there no difference between Euclid in Greek and Euclid in English.

2. There is no difference between a command uttered by a policeman on duty and a command uttered by a man in the street.

Raghunatha regards order of the propositions as necessary for nyaya. But this is not correct. We can stick to the order in Indian Logic and say -

There is fire on the mountain because there is smoke on

the mountain since wherever there is smoke there is fire.

But we can also say : Wherever there is smoke there is fire. There is smoke on the mountain therefore there is fire on the mountain.

This is in keeping with the Aristotelian syllogism:- All men are mortal. Socrates is a man. Therefore Socrates is mortal.

But we can not go from the upanaya to the previous sentences and say.:-

There is fire on the mountain, which has smoke included in fire. Wherever there is smoke there is fire. There is smoke on the mountain. The mountain has fire on it.

We can get the nigamana from the upanaya by analysis. because the upanaya is a psychological product and deriving the nigamana from the upanaya amounts to deriving a factor from the product. But the product can be derived from the factors only when all the factors are given. If all the factors are available there is not fixed order between the product and the factors. But it should be remembered that conclusions are mostly drawn by simplification. The conclusion is one of the factors of the logical product obtained from the data. It is therefore not possible to go from the conclusion to the logical product. So there is a fixed order from the logical product to the conclusion by simplification and NOT vice versa.

Gadadhara discusses the topic of order of propositions in the nyaya in the following way:

The proper order of the propositions in the nyaya may be defined as an order made of constituents.. Some define a constituent thus:-:-

X is a constituent (घटक) if it is never an object of a cognition which is not the cognition of X. Let us take the example.

of the order of integers. 1 is cognized as an integer which immediately precedes 2. It may also be cognized as 1=2-1. But this is not the cognition of 1 as a constituent of the order of integers

It may be said that 2 can be cognized as an integer which immediately precedes 3, but it can also be cognized as an integer which immediately succeeds 1.So it can be cognized by the relation of succession as well as by the relation of precession which is the opposite of succession. So the definition that a constituent is defined by a particular order and not any other is wrong.

The answer is the same as in the case of 2 being known as 1+1 and as an integer which immediately precedes 3. The same constituents may be defined by an inverse order as by the original order in some cases but not in all. There may be no inverse order in some cases. For example you can get a boiled egg by boiling actions which are executed in a certain order. But there is no reverse order by which you can get back the unboiled egg from the boiled egg. You may define an unboiled egg as an egg before it is boiled. But this eff is not a constituent of any order in the sense in which it is the last in the order of the process of boiling for there is no process of unboiling. Preceding and succeeding are purely temporal relations but the stages in boiling are chemical relations.

Similarly pratijna is cognized as a proposition which immediately precedes the hetu. It may also be cognized as a proposition consisting of the word mountain and the word fire and the cases which define the relations of these words. But then this is not pratijna. A proposition becomes a pratijna only when it is immediately succeded by the hetu.

It may be said that the nigamana is cognized by the cognition of the pratijna.

This is true only if the nigamana just repeats the pratijna. But this is not the case. The nigamana asserts that what is said in the paratijna follows from the upanaya which is a logical product of the vyapti and the hetu.

Gadadhara has mentioned a view of some new logicians of his day to the effect that the shabdabodh or the import of the nyaya can not give riese to the lingaparamarsha because the import is grammatical and NOT Logical. The lingaparamarsha is a statement of identity of the mountain as the possessor of the smoke included in fire and the mountain which has fire. This can not be equivalent to any grammatical import which is bound by case and verbal terminations. No case ending and no verbal termination can express identity, the meanings they express are listed in grammar and the list does not include identity.

It is said that having the same case is an indicator of identity. But this is certainly NOT the case. In the phrase नीलमुत्पलम् (blue lotus) the word for blue and the word for lotus are in the same case but blue is not identical with flower. If it were it would mean that there are no non blue flowers. In the phrase India that is Bharata the two are identical because the phrase is meant to mean Bhrata is India.No nominal or verbal suffix by itself expresses identity and therefore identity must be expressed by the word abheda i.e. non difference or tadatmya.i.e of the same nature as. The nyaya nowhere uses these words and therefore identity cannot be said to be the import of nyaya.

The obvious difference between Logic and Grammar is that the essential notion of Logic is truth and it is concerned with deriving the truth of one propositon from another or from a set of other propositions. This can be done only when all the premises and the conclusion taken together form a proposition which expresses identity. In other words it is a tautology. The stock

example of inference in. nyaya is in essence as follows:-

The mountain with smoke is identical with the mountain with smoke and fire. Raghunath says that there are as many nyayas as there are pakshas, sadhyas and hetus. This is at variance with Western Logic since the days of Aristotle who recognizes various forms of arguments expressible in symbols. A valid form remains valid and the invalid form remains invalid whatever words you substitute for the symbols..Jagadeesh even says that the five limbs of the nyaya uttered by five different persons is NOT nyaya. Modern symbolic logic has made tremendous strides with the use of symbols, it has evolved mechanical methods of testing the validity of arguments. Symbolic Logic is not merely a tool for testing arguments, it is also a tool of discovery like mathematics and is used in advanced sciences like Physics. The minimization of electrical circuits is one of the uses to which it is put.

Gadadhara has coined the following expression to cover nyayas which use synonymous words.

तादृशैकविधानुपूर्वीविशेषावछिन्नभेदप्रतियोगितावच्छेदकत्वमेव तादृशानुपूर्वीघटकत्वम्

Let us take two nyayas 1 that uses the terms agni and giri and 2 what which uses the terms vahni and parvata. These two constitute the vishesha or the specificity of the constituents of two nyayas. We deny these specificities. This does not reduce the nyayas to nothing because if one is valid the other is automatically valid. It is this common property which makes the two nyayas identical.

Two terms have to be defined here. Every denial has a 1. counterpositve or pratiyogi viz that which is denied.2. The. Pratiyogi has a delimiter i.e. an avachedaka. What makes giri and parvata the constituents of the nyaya is not the phonetic specificity of these words but their meaning. Here we are denying the

phonetic specificity and NOT the meaning. So the pratiyogi of the denial is the word giri or parvata and the delimiter or avachedaka is the phonetic specificity.

Fallacies can arise if denials are taken without noticing their counterpositives and their delimiters. For example there was a notice on the walls of a theatre: "Those who bring torn tickets will not be admitted." A man came with no ticket and insisted that he should be admitted because he has not brought any torn ticket. Here torn tickets are what is denied i.e.. the pratiyogi is the torn ticket, the pratiyogitavachedaka is the tornness of the ticket and not the ticket.

Suppose somebody wants water. He will not accept a lump of ice or a jet of steam.. But on this ground he can not be said to deny water. The pratiyogi of his denial is steam and ice and the pratiyogitavachedaka is not the water in the steam or ice, but its particular state.

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Elements of Bhakti in the Vedas

Prof. P.G.Lalye

The Vedas are the original source of philosophy and of various spiritual movements in India. The Vedic verses were sung and chanted in a particular manner. The samveda has developed a complicated system of musical quality. Rudolf Otto has pointed out the heightened sensibility of the experience of beauty or sublimity in the experience of Neumen. There is an under current of spiritual longing for light as there are many references to Jyoti, Svarna-jyoti, Bha, Tejas, etc. The Vedic hymns are grand panegyrics of natural phenomena. The nature for the Vedic Rsis was a superb epitome of mystic power, which is benevolent to all empirical creatures too. The Vedas express loftiest sentiments that man can feel for a deity.

The Vedic seers have addressed the Vedic deities with profound reverence. The God Agni is an eloquent example. He incites Gods to the sacrifices performed by men, carries oblations offered by men to Gods and brings back their blessings to men in turn. He is the giver of heat and light. He bestows light of knowledge, which destroys the darkness of ignorance. Agni thus becomes the purifier, the sacrifiser and the ultimate benefactor. He is the preceptor, protector, warm friend and supreme shelter. This attitude is almost identical with many other deities in the Rgveda. This spiritual intimacy with the Vedic deities a feeling of awe and reverence and tendancy of willing surrender to the power in their supreme spiritual garb, are the emotional contents of the vedas. This supreme veneration laid to the development of devotion or willing submission to the God. God is the summum bonum of the worldly existence, as a verse in Rugveda says (VIII,31.111). This

concept of Band or Setu has become freequent in the later philosophical treatises like Brahmasutra (III.2.3).

The deity is a devine luster which is the ultimate goal of all beings. The luster is vividly described in Bhagvadgeeta (XI.12), which seems to be an echo of the vedic verse (Rugveda VIII.7.5). This divinity enables a deaf man to hear and a lame man to walk. This common belief of later bhakti schools have their vedic countenance also (Rugveda IV.30.10). The ideal devotee inculcates certain qualities which are excellent and worthy of being imbibed by all. There is a verse in the Atharvaveda (X.8.44), which enumarated the attributes of a person who has sublime spiritual experience.

This spiritual excellence of the deities inspired some sense of propitiation among the vedic seers or aspirents. The vedic seers developed some modes of worship or propitiation of dieties which were the forerunners of later bhakti methods. Two modes were prominent in the vedic prayers viz. 1) to sing eulogies to the deties, and 2) to perform sacrifices and offer oblations to the deties through the god Agni who was visible terrestrially. The efficacy of a prayer is underlined in a Rugveda verse (VIII.70.81). It offers honours to the supremely powerful Indra. There is another such prayer in Rugveda (VI.21.12) in which the aspirent wants Indra to lift him up from the worldly calamities. There is another prayer to the Ashwini gods in Rugveda (I.157.4). The calamities are more piognant in another prayer. In one stanza (Rugveda VII.32.27) a devotee is thus lamenting before Indra that life has become miserable due to tentions.

All this longing of a devotee is not for any empirical or worldly gain, as many critics suppose, but for freedom from three types of bondage. This spiritual freedom and not any give take fashioned one is sought after. The aspirant wants to get freedom

from celestial, terristial and lower bondages as is clear in the Rugveda verse (I.24.18). Such a man free from bondage is blessed with favour by the god, especially those of Yoga and Kshema. These two are distinct promises given by Shrikrishna in Bhagvadgeeta. The same benefits are entreated by a devotee in the Vedas (Rugveda I.81.11). Indra is the lord of prosperity and wisdom. Hence, Indra ought to be invoked for acquisition and protection i.e. Yoga and Kshema. This is the precurser of the famous assurence given in the Bhagvadgeeta. Yoga and Kshema refer not only to material wealth but to all types of gains viz. intellectual, moral and spiritual. In this respect, Indra is the most sought after god as is evident from the vedic verses (Rugveda III.53.18,IV.25.08). Here T.S. Eliot's remarks are worth noting. Apprehension of the point of intersection between the timeless was their occupation. Worshiping by means of sacrifice, which can be taken as symbolic of meditation on the sacred divine main or one pointed rememberence of gods name, seems to be a discipline to be rigorously followed. The devotees infact covet for sharing the greatness of the diety, which is sort of Sayujya Emancipation.

Thus the devine blessings are asked for the light, the supreme luster, to be achieved (Rugveda IX.97.51). Here we can recollect the famous Yajurveda hymn of vidya and avidya (XI.14). According to professor R.D. Ranade this mantra suggests that one who pursues only the part of knowledge gains nothing but even those who pride themselves for having right knowledge meet with worse fate. It is a clever combination of recognising the real place of lower knowledge and conceitless higher knowledge, that one stands to gain. The lower and higher categories may be sense knowledge and intellectual knowledge (Opinion and knowledge in Greek Philosophy) which are synthesized in intution. They may

also refer to the part of action and the path of knowledge which are synthesized in Disinterested action.

The entire theme of devotion in Rugveda was a judicious combination of worldly happiness and spiritual bless. The devotee wants to shun vices and cultivate virtues. As in later age certain virtues became highly praised and recommended for their cultivation. Truth, purity, penance and continence are some virtues which are highly praised (Rugveda IX.67.21-27).

Moral background of an aspirant -

When we take in to consideration the ideal devotee described in the epics, puranas and especially in the Bhagvadgeeta we are amazed at the fact that all of them pre-suppose some moral standards. The vedic gods established their moral authority through Rta. It is a rule of discipline, rule of moral law. Deities like Indra, Varuna are particular in protecting the aspirants through Rta, which is a glorious pocession of various deities (Rugveda I.152.1).

This is the path of gods which is another name for Rta, which becomes a guide to him who wishes to rise above the world of pleasures and craves for the world of light. When he performs holy actions, the path of gods reveils itself to him in a flood of light (Atharvaveda XVIII.4.14). This Rta rule of law or moral order is very powerful. But in many a case, it is subordinated to gentle virtues, as is found in the discriptions of Sthitapradnya in the Bhagvadgeeta.

The supreme law, thus works under the gods who are the guardians of the cosmic order. Rta is not nearly a cosmic order but is also a moral order. Otherwise no law can acquire such an exalted status if it is only a cosmic law. So the deities who control the Rta uphold the

moral well in the world. Thus separate set of deities is clearly mentioned in the Rugveda (VII.83.9). Varuna implements strictly the moral discipline by observing good and bad deeds of the people (Rugveda I.25.10 & 11).

Later gods -

The moral authority seems to have been invested in the famous trio-Brahma, Vishnu and Shiva. In the vedic parlance, god is described as a source of knowledge and source of power. The vedic deities bestow immortality on the devotees. The description of Indra in Rugveda (II.12.9) is applicable to the later gods, mutatis mutandis. God is also described as a source of bliss and glory. In this respect, we may take up the example of Soma who is the bund (Setu) leading to auspiciousness. The notion of setu is used many times in vedic literature. For example the Mundakopanishad uses the word in IV.2.5.

The devotion, especially which is depicted in the Bhagvata, has a peculiar aspect, which is prominently perceived in the later Bhakti Literature in Sanskrit and vernacular languages. Throughout Bhagvata, we find that god becomes the object of perception and is held fast by the devotees in their hearts.

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वैदिकाः यज्ञाः, रामायणं महाभारतं च

- प्रो. गणेश उमाकांत थिटे

रामायणं महाभारतं च इति आर्षमहाकाव्यद्वयम्। तत्र केचन वैदिकयज्ञविषयकाः उल्लेखाः लभ्यते। एतेषामुल्लेखानां विषये तत्र वर्तमानाः विसङ्गतयः इत्ययम् अस्य निबधस्य मुख्यः विषयः। तत्र विसङ्गतयः वर्तन्ते इति प्रदर्शनमेव अस्य निबन्धस्य तात्पर्यम्। आसां विसङ्गतीनां यथाकथचित् समाधानं, सुसङ्गतिरूपेण प्रतिपादनं वा नात्र चिकीर्षितम्।

परंपरामनुसरन्तः विद्वांसः वाल्मीकिं व्यसं च एतयोः महाकाव्ययो रचनाकर्तृव्येन स्वीकुर्वन्ति। एतौ द्वौ अपि ब्राह्मणौ इत्यपि स्वीकुर्वन्ति। अपि च उभयोरपि अनयोः महाकाव्ययोः स्मृतिग्रन्थत्वेन स्वीकारः परंपरया कृतः। श्रुतीनाम् अनन्तरं स्मृतीनां प्रामाण्यं वर्तते इति मन्वानैः पण्डितैः अनयोः ग्रन्थयोः प्रामाण्यं, सर्वदैव स्वीक्रियते। आधुनिकाः साहित्येतिहासाध्ययनकर्तारस्तु किंचिदिव भिन्नं मतं धारयन्ति। तेषां दृष्ट्मा एतत् काव्यद्वयं सूतपरंपरायां निर्मितम्। सूताः वर्णसंकरोद्भवाः राज्ञां स्तुतिकर्तारः राजवंशविदः च आसन्निति ज्ञायते। तेषां केचिद् भ्रमणशीलाः आसन्। राज्ञां कथाः, तत्त्वज्ञानं, नीतिशास्त्रम् इत्यादिविषयकं साहित्यं मौखिकरूपेण धारयन्तः गायन्तः पितुः पुत्रं प्रति इति रूपेण तस्य संरक्षणं कुर्वन्तः, कदाचिच्च तत्र स्वकीयमपि साहित्यं समावेश्य तस्य समुपबृहणं कुर्वन्तस्ते वृत्तिं लभन्ते स्म। ब्राह्मणधर्माः, वैदिकं साहित्यं, वैदिकं कर्मकाण्डं च इत्यादिविषये तेषां ज्ञानम् अत्यन्तं स्थूलरूपम् आसीत्, यत्किमपि च आसीत् तदपि कर्णोपकर्णपङ्क्त्या श्रुतं न तु सम्यक्तया, स्वाध्यायपूर्वकं, गुरुतः श्रवणपूर्वकं वा प्राप्तम् आसीत्। तेनैव वैदिकयज्ञविषयकाः ये केचिदुल्लेखाः रामायणे वा महाभारते वा उपलभ्यन्ते तेऽपि अत्यन्तं स्थूलरूपाः क्वचिच्च प्रामादिकाः अपि भवन्ति। एतेषाम् उल्लेखानां कश्चन संग्रहो महाभारतविषये भाण्डारकर प्राच्यविद्यासंशोधनमन्दिरे मया लब्धः तस्य चोपयोगः अस्य लेखस्य कृते मया कृतो

वर्तते इति कृतज्ञतापूर्वकं निवेदयामि। तेषां विषये यानि मतानि अंकप्रस्तुतानि तानि तु संपूर्णतया मदीयान्येव इति स्पष्टतया ज्ञातव्यम्।

रामायणे रामेण अनुष्ठितस्य अश्वमेधयज्ञस्य उदाहरणं दृष्टम्। अस्य यज्ञस्य अनुष्ठानात् पूर्वमेव रामेण सीतात्यागः कृतः आसीत्। तस्मात् यज्ञसमये सीताया हिरण्मयी प्रतिकृतिः स्थापिता आसीदिति रामायणे कथ्यते। (पश्यत-वाल्मिकिरामायणे ७.९१.२५: काञ्चनीं मम पत्नीं च दीक्षायां याज्ञकर्मणि। अग्रतो भरतः कृत्वा गच्छत्वग्रे महायशाः।)

अत्रेदमवधेयं यत् अश्वमेधे न तु एका पत्नी किंतु चतस्रः पत्न्यः अपेक्ष्यन्ते ताश्च यज्ञे स्वं कर्तव्यं कुर्वन्तीति। रामस्तु एकपत्नीव्रतत्वेन प्रसिद्धः सः एतं यज्ञं कर्तुं कथं पारयेत्? तस्य सा एकाकिनी पत्नी अपि यज्ञसमये अनुपस्थिता। न च वैदिकाः ग्रन्थाः पत्न्याः अभावे तस्याः हिरण्मयीं प्रतिकृतिं विदधति। पत्न्याः, पतीनां वा उपस्थितिरेव साक्षात् अपेक्षिता। तेन १. द्रष्टव्यम् - शतपथ ब्राह्मणम् - १३.४.१.१२, इत्यादि। राजा रामचन्द्रः अश्वमेधे अनधिकारी। रामायणकर्तुः विषये वैदिकयज्ञज्ञानाभावात् तेनेदं न ज्ञातम्।

महाभारते रामायणे च बहुषु स्थलेषु परशुरामेणापि बहवः अश्वमेधाः कृताः इति ईदृशाः उल्लेखाः लभ्यन्ते। महाभारते कथितं यत् परशुरामः वाजपेयं तथा शतवारम् अश्वमेधयज्ञान् चकार इति। (अयजद् वाजपेयेन सोऽश्वमेधशतेन च। (म.भा. ९.४८.८, तथैव द्रष्टव्यम् - म.भा. १३.८३.३२)। अन्येन महाभारते एव तेन दश अश्वमेधाः कृताः इति कथ्यन्ते। (३.२७५.६९) यदा अश्वमेधानां शतं केनचिदनुष्ठीयते तदा सः इन्द्रपदं प्राप्नोति, तर्हि परशुरामेण इन्द्रपदं कथं न प्राप्तम्? शततमे अश्वमेधे इन्द्रः विघ्नं करोति, तं च यज्ञं पूर्णतां नेतुं तानुमन्यते इति दिलीपस्य कथातः (रघुवंशम् ३.३९ तः अनन्तरम्) ज्ञायते। कथं परशुरामस्य शततमे अश्वमेधे इन्द्रेण विघ्नः न कृतः इति प्रश्नः मनसि प्रादूर्भवति। महाभारते अन्यत्र एवं कथितं यत् एकविंशतिवारं पृथिवी निःक्षत्रियां कृत्वा, अश्वमेधं कृत्वा तदन्ते परशुरामेण पृथिवी कश्यपाय प्रदत्तेति। (१२.४९. ५६)। वाल्मीकिरामायणे अपि एतादृशः एव उल्लेखः लभ्यते। (१.७५.५)। अत

इदम् अवधेयं यत् यज्ञस्य दक्षिणा अन्ते न दीयते किंतु यज्ञमध्ये एव माध्यंदिनसवनसमये दीयते। अपराः अपि काश्चन विसङ्गतयः अत्र वर्तन्ते। प्रथमं तावत् अश्वमेधः सार्वभौमेन क्षत्रियेण कर्तव्यः (बौधायनश्रौतसूत्रम्, १५.१)। परशुरामस्तु ब्राह्मणः अतः सः अश्वमेधे अनधिकारी। द्वितीयं तावत् वैदिकाः यज्ञाः सपत्नीकेन गृहस्थेन कर्तव्याः न तु ब्रह्मचारिणा वा संन्यासिना वा मृतपत्नीकेन गृहस्थेन वा। परशुरामस्तु ब्रह्मचारी अविवाहितः। तेन वैदिकं यज्ञानुष्ठानं कर्तुं तस्य अधिकारो नास्ति। अश्वत्थामा बलिर्व्यासो हनूमांश्च बिभीषणः। कृपः परशुरामश्च सप्तैते चिरजीविनः। इत्यस्मिन् श्लोके सप्त चिरंजीविनः कथिताः। सर्वे ते अविवाहिताः। तुलसीरामायणे (१.२७१.३) परशुरामः बालब्रह्मचारी इति शब्देन वर्णितः। अतः सः यज्ञे अधिकारी। तथापि तेन यज्ञाः कृताः इति आर्षमहाकाव्ययोः वर्ण्यते तद् विसंगतम्।

महाभारते (१०.९.३७) अश्वत्थाम्नापि बहवो यज्ञाः कृताः इति कथ्यते। (अवाप्ताः क्रतवो मुख्याः बहवो भूरिदक्षिणाः।) तथैव इदमपि उच्यते अश्वत्थाम्ना स्वमुखेन - 'अग्नौ जुहोमि भगवन् प्रतिगृह्णीश्व मां बलिम्'। (म.भा. १०.९. ३७) अत्रापि अश्वत्थाम्नः यज्ञकर्तृत्वं यज्ञविषयकनियमानां दृष्ट्या विसङ्गतमित्युच्यते मया।

अश्वमेधविषये वैदिकग्रन्थेषु स्पष्टतया कथितं यद अश्वस्य विषये वपाहुतिः नास्तीति (शतपथब्राह्मणम् १३.५.२.१०, बौधायनश्रौतसूक्तम् १५.३०, आपस्तम्बश्रौतसूत्रम् २०.१८.१, सत्याषाढश्रौतसूत्रम् १४.४.२१ इत्यादीनि स्थलानि द्रष्टव्यानि।) परं महाभारते, रामायणे च अश्वमेधसंदर्भे अश्वस्य वपायाः आहुतिः स्पष्टतया निर्दिश्यते। यथा महाभारते - उद्धृत्य तु वपां तस्य यथाशीघ्रं द्विजर्षभाः। याजका अश्वमेधे श्रपयामासुः। तं वपाधूमगन्धं तु धर्मराजः सहार्जुनः। (उपाजिघ्रत्)...(म.भा.१४.९३.३ तः अनन्तरम्, वाल्मीकिरामायणस्य १.१४.३६-३७ अपि अत्र संदर्भः द्रष्टव्यः।) महाभारते एवमप्युक्तं यत् सर्वेऽपि षोडश ऋत्विजः अश्वस्य अङ्गानि हुतवन्तः। (तान्यग्नौ जुहुयुर्धीराः समस्ताः षोडशर्त्विज़ः) (११. ९१.५, तुलना क्रियताम् वाल्मीकिरामायणम् १.१४.३८)। अत्रेदम् अवधेयं यत्

पशुयागे पशोः अङ्गानि अध्वर्युणा हूयन्ते न तु सर्वैः ऋत्विग्भिः। (पश्यत आपस्तम्बश्रौतसूत्रम् ७.२५.८) अतः इदमपि विसङ्गतिस्थलम्।

उपरिचरवसुभिः कृते अश्वमेधे न कस्यापि पशोः हननं कृतम् इति महाभारते (१२.३२३.१०) कथ्यते। अश्वमेधे न केवलम् अश्वस्य किंतु अन्येषामपि बहूनां पशूनां यागो भवति। यद्यपि मध्ययुगे आधुनिके वा काले केचन याज्ञिकाः विनैव पशुहत्यां सोमयज्ञान् कुर्वन्ति पिष्टपशुं, घृतपशुं वा कुर्वन्ति तथापि तत्र आधारः वैदिकसाहित्ये नोपलभ्यते। अतः ते वैदिकाः यज्ञाः इति संज्ञां नार्हन्ति। तथैव उपरिचरवसूनाम् अश्वमेधे वैदिकः अश्वमेधः न, किंतु स्मार्तः कश्चिद् यज्ञः इति वक्तुम् उचितमेतत्।

वैदिकयज्ञानां कर्ता 'यजमानः' अव्यङ्गः अपेक्ष्यते। कात्यायन श्रौतसूत्रे (१.१.५) स्पष्टतया कथितं यद् अङ्गहीनाः, अश्रोत्रियाः षण्ढाः शूद्राः च यजमानः भवितुं नार्हन्ति इति। तत्र टीकाकारः कर्कः अन्धाः, पङ्गवः, मूकाः, बधिराः च यज्ञं कर्तुं न अधिकृताः इति स्पष्टीकरोति। महाभारते तु (१.१०६.५) धृतराष्ट्रः अश्वमेधमकरोद् इति उक्तम्। धृतराष्ट्रस्य अन्धत्वात् अनधिकारित्वम् अत्र उपेक्षितम्। अन्यत्रापि (१५.२४.१८) 'स राजाग्नीन् पर्युपास्य हुत्वा च विधिवत् ततः' इत्युक्त्वा तस्य यजमानत्वं वर्णितम्। तत् सर्वं वेदविरुद्धम् इति निर्णीयते मया।

महाभारते (२.१२.१४) राजसूययज्ञसंदर्भेऽपि विसङ्गतिः दृश्यते। तेन च महाभारतकर्तुः वेदानभिज्ञत्वं स्पष्टीभवति। राजसूयान्ते अभिषेकजन्यं यः प्राप्नोति सः सर्वजिद् भवति इति तत्रोक्तम्। राजसूये अभिषेकः न तु यज्ञान्ते भवति, यज्ञामध्ये एव भवति इति ज्ञातव्यम्। (पश्यत - सत्याषाढ श्रौतसूत्रम् १३.५. ३२.३३) अतः इयं विसङ्गतिः।

चातुर्मास्ययागेषु पशुवधविषयकः उल्लेखः महाभारते लभ्यते। (चातुर्मास्येषु पशवः वध्यन्त इति नित्यशः। म.भा. १३.१९९.८)। चातुर्मास्याः हविर्यज्ञाः तत्र पशुयागः नास्ति। अयमपि उल्लेखः महाभारतकारस्य वेदानभिज्ञत्वं सूचयति। महाभारते ५.१३९.१४ इत्यत्र कर्णः वदति मया बहवः सोमयागाः कृताः इति।

कर्णः सूतपुत्रः इति ख्यातः, न तु क्षत्रियाः इति। तस्मात् सः कथं वैदिकान् सोमयागान् कर्तुं प्रभवेत्? अतः इदमपि विसङ्गतिस्थलमेव।

महाभारते जनमेजयस्य सर्पसत्रस्योल्लेखो दृश्यते। (यथा १४७.१३ राजानं दीक्षयामासुः सर्पसत्राप्तये तदा।) अस्मिन् संदर्भे दक्षिणानामपि उल्लेखो दृश्यते। (यथा १.३२.२५ इत्यत्र) (वैदिकेषु सत्रयागेषु तु दक्षिणा न दीयते। (पश्यत सत्याषाढ-श्रौतसूत्रम् १६.३.१८-१९)। तस्मात् दक्षिणाविषयकः महाभारतगतः सत्रसंदर्भे यः उल्लेखः सः अज्ञानमूलकः एव इति निश्चप्रचम्।

तथैव सत्रयागास्तु केवलं ब्राह्मणानामेव भवन्ति। (पश्यत सत्याषाढश्रौतसूत्रम् १६.१.२०-'ब्राह्मणानां तु सत्रम्' इति।) यतः सत्रयागेषु यजमानः ऋत्विजः च इति भेदः नास्ति। सर्वे यजमानाः सर्वे ऋत्विजः। क्षत्रियाणां वा वैश्यानां वा आर्त्विज्यं न शक्यम्। अतः सत्रे सहभागः अपि न शक्यः। जनमेजयः क्षत्रियः अतः तस्य सत्राविषयकः उल्लेखः तस्य दीक्षा वा इत्यादि सर्वम् अशुद्धम्।

ऋत्विजः श्रौतयागैः सह सम्बद्धाः। पुरोहितस्तु गृहकर्मभिः। महाभारते (५.५४.७) कस्यचन पुरोहितस्य वर्णनं (५.५४.७) 'सर्पसत्रविधानज्ञः' इति कृतम्। इदं न संगच्छते। यदि गानकोविदस्य वर्णनं नृत्यकुशलः इति क्रियेत तादृगेव तत्। गानकोविदः नृत्यकुशलोऽपि भवितुम् अर्हति। परं प्रथमं तस्य गानकौशलं वर्णयित्वा अन्येषु अपि विषयेषु तस्य पाण्डित्यं वर्तते चेत् तत् तदा कथनीयम्। न तु तन्मुख्यवर्णनस्य स्वरूपं भवितुमर्हति।

रामायण-महाभारतगतानि वैदिकयज्ञविषयकानि कानिचन विसङ्गतिपूर्णानि स्थलानि मया उपरि निर्दिष्टानि। तेषां परिशीलनेनेत्थमेव निर्णयो जायते यत् एतयोः महाकाव्ययोः रचना यैः कृता ते सूतपरंपरायाम् उत्पन्नाः संतः वैदिकसाहित्येविषये वैदिककर्मकाण्डविषये वा विद्वांसः नासन्निति। ते लोकप्रियकथायाः निवेदनं कुर्वन्तः सन्तः कस्यापि विषयस्य पण्डिताः नासन्। तैः केषाञ्च वैदिक यज्ञानां नामधेयानि श्रुतानि परं तेषां यज्ञानां विशिष्टं पाण्डित्यं ते न प्राप्तवन्तः। अश्वमेधः यज्ञः विशिष्य प्रसिद्धः। तस्य प्रतिष्ठा महती आसीत्। तेन कस्यापि राज्ञः महत्त्वं, स्थापयितुं तेन अश्वमेधः कृतः इति वर्णनं साङ्केतिक पद्धत्या क्रियते

स्म। यथा कस्याः अपि स्त्रियाः मुखं चंद्रमाः, कमलम् इति वा वर्ण्यते। तादृशी उपमा न केनचित् शब्दशः गृह्यते तथैव राज्ञः विषये तेन अश्वमेधः कृतः इति वर्णनं शब्दशः न ग्राह्यम्। अश्वमेधः सार्वभौमेन राज्ञा कर्तव्यः इति बौधायनेन श्रौतसूत्रेषु उक्तं (१५.१)। सः राजा शब्दशः सार्वभौमः भवितुमर्हति? कश्च अश्वमेधयज्ञं शब्दशः कर्तुम् समर्थः? तत्र बाहवः अश्लीलाः विधयः महिष्याः मृतेन अश्वेन सह संभोगः वर्तते। कः राजा आत्मनः प्रसिद्धिं कर्तुम् इच्छुकः सन अपि एतत् कर्तुं बहूनां जनानां समक्षं पारयेत्? अतः अश्वमेधं शब्दशः न कृत्वा तस्य कञ्चन अंशं कृत्वा अथवा विना एव तस्य प्रयोगं केवलं स्तुतिपाठकैः बंदिभिः स्वकीयां प्रसिद्धिं कारयितुं बहवः सज्जनाः उत्सुकाः आसन्। तेषां च बन्दिनः स्तुतिपाठकाः स्वकीयेन आश्रयदात्रा राज्ञा अश्वमेधः कृतः इति मिथैव वर्णनं कुर्वन्ति स्म। इतिहासकाले येषु शिलालेखेषु, नाणकादिषु च यमां राज्ञां विषये तैः अश्वमेधः कृतः इति वर्णनं तत्र सर्वत्र संशयावसरः वर्तते। मिथ्या शिलालेखाः नाणकानि वा राजभिः निर्मातुं शक्यन्ते। अत एव मया एवं निर्णायते यद् वैदिकसाहित्ये वर्णितः अश्वमेधः केवलं शब्दमयः काल्पनिकः च। न कदापि केनचन राज्ञा सः वैदिकसाहित्ये प्रदत्तं वर्णनमनुसृत्य कृतःस्यात्। यद्यपि अश्वमेधः त्र्यहः तथापि तस्य पूर्ववर्तिनः अपरवर्तिनः च ये अंशाः ते यदि शब्दशः अनुश्रीयन्ते तर्हि प्रत्येकं त्रयोदशमासात्मकः कालः अपेक्ष्यते। को नाम राजा यस्म महान् समयः प्रशासकीयकार्ये अन्तःपुरे च व्यतीतः भवति सः एतावन्तं कालं यज्ञो व्यावृतः भविष्यति? अतः काल्पनिकः सः यज्ञाः। केवलं स्तुतिवाङ्मये तस्य उल्लेखः शक्यः। न तु वास्तवरूपेण प्रयोगः इति मे मतिः।

संदर्भाः -

१. वाल्मीकिरामायणम्

२. महाभारतम्

३. सत्याषाढ-श्रौतसूत्रम्

४. आपस्तम्बश्रौतसूत्रम

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प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (2–3–46) सूत्रविमर्शः

एस्.टि.के.श्रीरङ्गाचार्यः, राजमन्ड्रि

विभक्तिविधायकसूत्रेषु प्रथमाविभक्तिविधायकमिदं सूत्रम्। प्रातिपदिकार्थश्च लिङ्गञ्च परिमाणञ्च वचनं चेति द्वन्द्वः। प्रातिपदिकार्थलिङ्गपरिमाणवचनान्येव प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रमिति अस्वपदविग्रहः। नायं मात्रच्प्रत्ययः। किन्तु "मात्रं कात्स्न्र्येऽवधारणे" इति कोशात् मात्रशब्दः अवधारणार्थकः। अतः मयूरव्यंसकादयश्चेति नित्यसमासः। यद्यपि मयूरव्यंसकादि समासः विभाषाधिकारीयत्वेन विकल्पः, तथापि मात्रशब्दस्य शब्दशक्तिस्वभावात्वृत्तिविषयत्वेन नित्यसमासः। अत एव कार्त्स्न्यार्थकमात्रशब्देन घटमात्रं रूपवदित्यादौ सर्वे घटा इति वृद्धानां विग्रहप्रदर्शनमुपपद्यते। द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकं संबध्यत इति मात्रशब्दः प्रत्येकमन्वेति। परन्तु प्रातिपदिकार्थं विना उपस्थितेरभावाल्लिङ्गमात्राधिक्ये, परिमाणमात्राधिक्ये इत्यन्वयः। तथा च प्रातिपदिकार्थमात्रे लिङ्गमात्राधिक्ये परिमाणमात्राधिक्ये संख्यामात्रे च प्रथमा इति सूत्रार्थस्सिध्यति।

कारके (1–4–23) इत्यधिक्रियते। अयञ्चाधिकारः द्वितीयाध्यायतृतीयपादपर्यन्तमनुवर्तते। अतः कारकाधिकारीयत्वेन यथा द्वितीयादिविभक्तीनां कारकविभक्तित्वं तथा प्रथमाया अपि कारकविभक्तित्वमेव। सर्वेषां स्वस्वव्यापारद्वारा स्वातन्त्र्यैणैव क्रियाजनकत्वात्कर्तृत्वेन कारकत्वाक्षतेः। किञ्च कर्मणि द्वितीये (2–3–2) त्यादि साहचर्यात् "तिङ्समानाधिकरणे प्रथमे" इति वार्तिकाच्चास्यापि क्रियायोग एव प्रवृत्तिः। अत्र च "सहयुक्तेऽप्रधाने" (2–3–19) इति सूत्रेप्रधान ग्रहणाभावे "इदं तर्हिपुत्रेण सहागतो देवदत्त इति। अप्रधाने कर्तरि तृतीया यथास्यात्।" इत्याशंक्य "सहयुक्तेप्रधानवचनमनर्थकमुपपदविभक्तेः कारकविभक्तिबलीयस्त्वादन्यत्रापि" इति कारकविभक्तित्वेन प्रथमा बाधिकेति समाधानपरं भाष्यमेव प्रमाणम्। पुत्रेण सह स्थूलः, पुत्रेण सह पिङ्गल इत्यादौ केवलघटादिशब्दप्रयोगे च "अस्तिर्भवन्ति परोऽप्रयुज्यमानोप्यस्ती" ति महाभाष्यवचनमनुसृत्याध्याहृतास्तिक्रियानिरूपितकारकत्वमक्षतमेव। अत्रायं विशेषः।

आख्यातार्थकर्त्रादिनाऽभेदान्वयेन तद्द्वारकक्रियायोग इति अधिकरणकारकवदस्यापि परम्परया क्रियायोगः। साक्षात्क्रियायोग एव कारकत्व प्रयोजक इति वक्तुमशक्यं प्रमाणाभावात्। अधिकरणस्य कारकत्वानापत्तेश्च। अपि च आख्यातार्थद्वारिकैव नान्यद्वारिका। अत एव राज्ञः पुरूषोस्तीत्यादौ पुरुषद्वारकपरम्परया राज्ञः क्रियान्वयित्वेघपि न कारकत्वाप्रसक्तिः। तस्मात्प्रथमाविभक्तिरपि क्रियायोग एवेति कारकविभक्तित्वं निर्विदवादम्। अत्र च "तिङ्समानाधिकरणे प्रथमा" इति भगवतः कात्यायनस्य वार्तिकं, "अनभिहिते" (2–3–1) इति सूत्रस्थ भाष्यं च प्रमाणम्।

"अन्ये तु नियतोपस्थितिकः प्रातिपदिकार्थ इत्याहु" रिति शब्दकौस्तुभादिषु प्रतिपादयामासुः दीक्षितमहोदयाः। तेषामयमाशयः। नियता उपस्थितिः यस्य स नियतोपस्थितिकः। तथा च प्रातिपदिकजन्योपस्थितिविषयत्वं प्रातिपदिकार्थत्वम्। प्रातिपदिकमात्रे इति मात्रपदात् कर्माद्याधिक्ये प्रथमाया व्यावृत्तिस्सिध्यति। अव्ययादाप्सुप (2–4–82) इति सूत्रस्य "अव्ययादापो लुग्वचनानर्थक्यं लिङ्गाभावादि" इति वार्तिकप्रामाण्यात्, तत्रत्यभाष्यप्रामाण्याच्च अव्यये कस्यापि लिङ्गस्यानुपस्थितिरिति उच्चैः नीचैरित्याद्याव्ययानि उदाहरणानि भवन्ति। अव्ययानां प्रातिपदिकत्वे सुबन्तत्वप्रयुक्तपदत्वसिध्या रुत्वविसर्गौ सिध्यतः। एवं ग्राम उच्चैस्तव स्वम्, ग्राम उच्चैस्ते स्वमिति सपूर्वायाः प्रथमायाः विभाषा (8–1–26) इति सूत्रेण तेममादेशयोर्विकल्पस्सिध्यति। एवं कृष्णशब्दे पुंस्त्वस्य, श्रीशब्दे स्त्रीत्वस्य, ज्ञानमिति भावल्युडन्ते नपुंसकत्वस्य च नियततयोपस्थितिरस्तीति नियतलिङ्गस्य प्रातिपदिकार्थमात्रे उदाहरणानि। अनियतलिङ्गास्तु लिङ्गमात्राधिक्ये यथा तटःतटी तटमित्यादि।

नन्वेवं गौर्वाहीकः, सिंहो माणवक इत्यादौ लक्ष्यार्थस्य माणवकादेः नियतोपस्थितिकत्वाभावात्प्रातिपदिकार्थत्वाभावेन प्रथमाविभक्त्यनापत्तिरिति चेत् – न। अन्वयानुपपत्तिपूर्वक लक्षणायाः सुबन्तपदे एव संभवात्। अपदं न प्रयुञ्जीतेति प्रातिपदिकमात्रस्य कुत्राप्यप्रयोगेण लक्षणाबीजभूतायाः अन्वयानुपपत्तेस्तत्र दुर्वचतया न प्रातिपदिकमात्रे लक्षणा, किन्तु सुबन्ते एव। प्रथमादिप्रत्ययोत्पत्तिः सर्वत्र स्वशक्यार्थे एव। यतो हि मुख्यार्थबाधनं मुख्यार्थोपस्थितिसाध्यमिति मुख्यार्थस्य प्रथममुपस्थितिः पदादेव भवति। तच्च पदं प्रथमतस्संस्कृतं भवतीति पदे एव लक्षणा। पश्चात् "स्वार्थे

परिपूर्ण पदं पदान्तरेण सम्बध्यत" इति माणवकादिपदान्तरसम्बन्धेऽन्वयाद्यनुपपत्तिः। तत्प्रतिसन्धानाय मुख्यार्थे सिंहे क्रौर्यादयो गुणाः तत्सजातीयगुणानां माणवके दर्शनात् सिंहादिपदानां तत्सदृशे माणवकादौ लक्षणा आश्रीयते। अत्र सर्वत्र लक्ष्यानुरोधात्पदसंस्कार एवेति। अत एव गङ्गायां घोष इत्यादि सिद्धिः। अन्यथा सुबुत्पत्तेः प्राक् प्रातिपदिकस्यैव लक्षणायां नपुंसकह्रस्वापत्या तदसिद्धिः स्पष्टैव। यद्याप्यनुगतत्वात्तात्पर्यानुपपत्तिरेव लक्षणाबीजमिति केचिद्वदन्ति। तथापि गङ्गायां घोषः सिंहो माणवक इत्यादौ तात्पर्यानुपपत्तेरपि अन्वयानुपपत्तिपूर्वकत्वाल्लक्षणायामन्वयानुपपत्ति पूर्वकत्वमक्षतमेव। मीमांसकमते तु अन्वयानुषपत्तिरेव लक्षणाबीजम्। तन्मते वेदस्यापौरुषेयत्वेन तत्र तत्तदर्थबोधेच्छयोच्चरितत्वरूपतात्पर्यानुपपत्तेर्दुर्वचतया यजमानः प्रस्तरः, आयुर्वै घृतमित्यादौ यजमानादिपदानां लाक्षणिकत्वानुपपत्तेः। वस्तुतस्तु शक्यतावच्छेदकारोपात्प्रातिपदिकलक्षणायामपि लक्ष्यार्थस्य नियतोपस्थितिकत्वेन न दोष इति नियतोपस्थितिक एव प्रातिपदिकार्थः।

लिङ्गमात्राधिक्ये प्रथमायाः उदाहरणं तटःतटी तटमित्यादि। लोके देवदत्तादि शब्दाः पुंलिङ्गाः, रमा गौरी इत्यादयाः स्त्रीलिङ्गाः, ज्ञानम्, गृहमित्यादयः नपुंसकालिङ्गा इति प्रतीतिर्वर्तते। न हि तावता व्यवस्था शक्या। एवं

"स्तनकेशवती स्त्री स्यात् लोमशः पुरुषः स्मृतः।
उभयोरन्तरं यच्च तदभावे नपुंसकम्।।"

इति लक्षणलक्षितं अवयवसंस्थानविशेषात्मकं लौकिकं स्त्रीपुंसयोर्लिङ्गम्। इदमपि लौकिकं लिङ्गं न व्यवस्थापकमिति स्त्रियामिति (4–1–3) सूत्रे भाष्ये भगवता एवं लक्षणं प्रतिपादितम्। यथा सत्वरजस्तमसां प्राकृतगुणानां वृद्धिः पुंस्त्वम्, अपचयः–स्त्रीत्वम्, साम्यावस्थारूपस्थितिमात्रं नपुंसकत्वमिति। "तस्मान्न वैयाकरणैः शक्यं लौकिकं लिङ्गमास्थातुम्। अवश्यं च कश्चित् स्वकृतान्त आस्थेयः। कोऽसौ स्वकृतान्तः। संस्थानप्रसवौ लिङ्गमास्थेयौ स्वकृतान्ततः। संस्थानविवक्षायां स्त्री प्रसवविवक्षायां पुमान्, उभयोरविवक्षायां नपपुंसकम्" इति तत्रत्यभाष्यम्। संस्थानं नाम तिरोभावः। अपचय इत्यर्थः। प्रसवः = प्रवृत्तिः = उपचयः। तथा चानया रीत्या सर्वस्यापि पदार्थस्य गुणत्रयाव्यभिचारितया परम्परावगतलिङ्गानुशासनादि साचिव्येन

स्त्रीपुंन्नपुंसकव्यवस्थाया लाभात् खट्वादिशब्देषु दारानित्यादौ च न विप्रतिपत्तिः। एतदवस्थात्रयस्य पदार्थमात्रे सत्वादिदं केवलान्वयि। इयं व्यक्तिरिदं वस्तु, अयं पदार्थज्ञ इति व्यवहाराणां सर्वत्राप्रतिबद्धप्रसरत्वादर्थनिष्ठं च तत्। उक्तञ्च तस्यापत्यम् (4–1–92) इति सूत्रे भाष्ये "एकार्थे शब्दान्वयत्वाद् दृष्टं लिङ्गान्वयत्वम्। अवयवानन्यत्वाच्च।" इति भगवता।

परिमाणमात्राधिक्ये उदाहरणं द्रोणो व्रीहिरिति। अत्र द्रोणशब्दः परिमाणविशेषे। व्रीहिरिति जातावेकवचनम्। अत्र द्रोणत्वेन परिमाणवाचिनो द्रोणशब्दात्परिमाणसामान्यरूपेण द्रोणपरिमाणे विवक्षितेऽनेन सूत्रेण प्रथमा विधीयते। न तु द्रोणत्वेन रूपेण परिमाणविशेषवाचिद्रोणशब्दात् प्रथमा। तथा सति प्रातिपदिकार्थमात्रेत्येतावता प्रथमा सिध्यत्येव। न पुनः परिमाणपदमावश्यकम्। ततश्च प्रत्ययार्थे परिमाणसामान्ये द्रोणशब्दार्थात्मकप्रकृत्यर्थः परिमाणविशेषः सामान्यविशेषात्मकाभेदसंसर्गेणान्वेति। यद्यपि अभेदो नातिरिक्तः सम्बन्धः। तथा सति नीलो घट इत्यादौ षष्ठ्यापत्तेः। भेदमूलकसम्बन्ध एव षष्ठीत्यर्थस्य सूत्रतो वाच्यवृत्या लाभात्। स्वस्वामिभावादेः सम्बन्धत्वे षष्ठीशेषे (2–3–50) इत्याद्यनुशासनं प्रमाणतया यथा वर्तते, तथा भेदस्य सम्बन्धत्वे न किंचिदनुशासनं प्रमाणतया विद्यते। किञ्च सम्बन्धो हि सम्बन्धिभ्यां भिन्नः उभयसम्बन्धी च द्विष्ठः सम्बन्धः इत्यादि नियमानुरोधत् अभेदस्य सम्बन्धत्वं वक्तुमशक्यम्। उक्तं च दार्शनिकतल्लजेन भर्तृहरिणा –

"द्विष्ठोऽसौ पदार्थत्वाद् गुणेषु व्यतिरिच्यते।
तत्राभिधीयमानश्च प्रधानेप्युपयुज्यते।।" इति।

परस्मै इदं परार्थ–तस्य भावः परार्थत्वम् प्रधानपरमित्यर्थः। अतः केवलमस्मदादिकर्तृक मनुभवमनुसृत्याभेदस्य सम्बन्धत्वकल्पनमयुक्तमेव। अपि च नीलो घट इत्यादौ नीलशब्दात् षष्ठ्यापत्तिर्दुवारा। न चैवं सति समानाधिकरणाधिकारे समासविधानानुपपत्तिरिति वाच्यम्। विशेषणवाचकात्प्रातिपदिकात्षष्ठीसत्वेघपि विरुद्धविभक्त्यर्थानवरुद्धत्वे सति एकविशेष्यकप्रतीतिजनकत्वरूपसामानाधिकरण्योपपादनसम्भवेन तस्य सार्थक्यात्। अत एव तक्षकस्थ सर्वस्येत्यादौ पूरणगुणसुहितार्थसदव्ययतव्यसमाधानाधिकरणेन

(2–2–11) इति षष्ठीसमासनिषेधस्याप्युपपत्तिः। किंचाभेदस्य संसर्गत्वे, "कृत्तद्धितसमासेभ्यस्सम्बन्धाभिधानं भावप्रत्ययेन" इति भाष्यसिद्धान्तमनुसृत्य राजपौरुष्यमित्यादौ भावप्रत्ययेन सम्बन्धाभिधानवत् नीलोत्पलमित्यादावपि सम्बन्धाभिधानापत्तिः। अत एव तार्किकैर्नव्यैः दीधितिकारैरपि "व्याप्तिविशिष्टत्व–पक्षधर्मत्वसामानाधिकरण्यावगाहि ज्ञानजन्यत्वमर्थः। कर्मधारयोत्तरभावप्रत्ययस्य पदार्थद्वयसामानाधिकरण्यत्वादि" ति तत्रत्यमणिग्रन्थव्याख्यावसरे स्पष्टतयोक्तम्। अन्यथा पदार्थतावच्छेदकसामानाधिकरण्य पर्यन्तानुधावनं दीधितिकृतामसंगतं स्यात्। अतः अभेदस्य सम्बन्धत्वाङ्गीकारे दीधितिकृतामपि न निर्भर इत्यवगम्यते। न हि अभेदसंसर्गः प्रथमावाच्यः। अनुशासनाभावात्। यदि केवलमनुभव एव प्रमाणमिति चेत् नीलं घटं पश्येत्यादौ अभेदभानापत्तिः। न च नीलो घट इत्यादौ प्रातिपदिकार्थातिरिक्ततया विशेषणविशेष्यभावस्यापि भानात् नीलपदात्प्रथमा न स्यादिति वाच्यम्। विशेषणविशेष्यभावस्य वाक्यार्थत्वेन बहिरङ्गतया स्वार्थमात्रनिमित्तक प्रथमप्रवृत्तसंस्कारबाधकत्वाभावात्। स्पष्टीकृतमेतत्सर्व अस्मद्परमगुरुचरणैः महामहोपाध्याय – ताता सुब्बरायशास्त्रिमहोदयैः "एवं चाभेदस्य संसर्गत्वं निर्युक्तिकं निष्प्रमाणकमित्यलं तस्य तत्त्वस्थापनप्रयासेनेत्याहुः" इत्यादिना चित्रप्रभाव्याख्याने, अस्मद्गुरुचरणैः महामहोपाध्याय पेरि सूर्यनारायणशास्त्रिमहोदयैः सुबर्थवादमञ्जूषाव्याख्याने च। तस्मात् यत्र यत्राभेदस्संसर्ग इति व्यवहारस्तत्र सम्बन्धानवच्छिन्नतायाः विशेषणतायाः सम्बन्धघटकतयाभानात् इतरसम्बन्धानवच्छिन्नविशेषणविशेष्यभावेन इत्यर्थः स्वीकार्यः। तथा च प्रकृतेऽपि द्रोणशब्दार्थात्मकप्रकृत्यर्थः प्रत्ययार्थे परिमाणसामान्य– विशेषणविशेष्यभावेनान्वेति। परिमाणविशेषात्मकप्रत्ययार्थस्तु परिच्छेद्यपरिच्छेदकभावेन व्रीहावन्वेति। तथा च द्रोणरूपं यत्परिमाणं तत्परिच्छिन्नो व्रीहिरिति बोधः। एतादृशपरिच्छेद्यपरिच्छेदकभावस्य संसर्गविधया भानायोगात् प्रातिपदिकार्थमात्रे प्रथमा न सिध्यतीति परिमाणे प्रथमा विधीयते भगवता सूत्रकृता।।

वचनमात्रे प्रथमा यथा–एकः, द्वौ, बहवः। वचनं नाम संख्या। लिङ्गमात्राधिक्ये, परिमाणमात्राधिक्ये इतिवत् संख्यामात्राधिक्ये इति वक्तुं नैव शक्यते। यतो हि केवललिङ्गपरिमाणयोः क्वापि उपस्थित्यभावेन तथा व्याख्यानेऽपि, एक–द्वि–बहु शब्देष्वेकत्वद्वित्वबहुत्वानां केवलानां नियतोपस्थितिसत्त्वेन संख्यामात्रे

इत्येव वक्तुं शक्यते। अत एव प्रकृतसूत्रे भाष्ये भगवता एकः द्वौ बहव इत्येवोदाहृतम्।

ननु एको द्वौ बहव इत्यत्रैकत्वद्वित्वबहुत्वानां नियमेनोपस्थित्या प्रातिपदिकार्थमात्रेत्यनेनैव प्रथमासिद्धौ पुनर्वचनग्रहणं किमर्थमिति चेत् – प्रातिपदिकार्थसूत्रेऽधिकृतस्यानभिहिते (2–3–1) इत्यस्य प्रातिपदिकविशेषणताया असंभवात् संख्याविशेषणताया एव वक्तव्यतया तस्याश्च प्रकृत्याभिधानात् "उक्तार्थानामप्रयोग" इति न्यायेन प्रथमाविभक्तेरप्राप्तौ तत्सिध्यर्थं सूत्रे वचनग्रहणम्। तथा च विभक्तिरिहानुवादिका शब्दसाधुत्वार्थं प्रयोज्या च। "न केवला प्रकृतिःप्रयोक्तव्या नापि केवलप्रत्यय" इति अनभिहित (2–3–1) सूत्रस्य भाष्यसिद्धान्तात्। अनभिहितसूत्रप्रत्याख्यानपक्षेऽपि प्रातिपदिकार्थ सूत्रस्य द्व्येकयोरित्यादि सूत्रैकवाक्यतया प्रातिपदिकार्थगतैकत्वादिषु प्रथमाविभक्त्यापत्तिः। अनन्वितार्थकविभक्त्यपेक्षयानुवादकविभक्तेरेव न्याय्यत्वात्। एवं तर्हि महद् हिमं हिमानी, इन्द्रस्य स्त्री इन्द्राणीत्यादौ महत्त्वपुंयोगयोराधिक्यात् लिङ्गविशिष्टपरिभाषया प्रातिपदिकप्रकृतिकलिङ्गबोधकप्रत्ययविशिष्टस्यापि ग्रहणाद् तज्जन्यनियतोपस्थितिविषयस्यापि प्रातिपदिकार्थत्वेन महत्त्वपुंयोगयोरपि प्रातिपदिकार्थत्वमस्तीति प्रथमा सिध्यति।।

एवं स्थिते काशिकावृत्तिकारः "सत्ता प्रातिपदिकार्थ" इति लक्षणमाह। तद्व्याख्यानावसरे हरदत्तमहोदयः "योऽर्थः सन्नेव केवलं न जात्यादिरूपो न लिङ्गसंख्याकारकयोगी, स इह प्रातिपदिकार्थत्वेन विवक्षितः। यथाऽव्ययार्थ" इत्यादिना स्पष्टीचकार। तेषामयमाशयः। सन् वर्तमान इत्याकारा या प्रतीतिः, तद्विषयो भवति। अतो न जात्यादिधर्मविशिष्टः सत्ता भासते। एवमेव न लिङ्ग नापि संख्यार्थः भासते। यथाऽव्ययार्थः। अव्ययार्थो हि केवलमस्तीति वक्तुं शक्यते। न तु ईदृशस्तादृश इति। अव्ययार्थः स्त्रीलिङ्गः, पुंलिङ्गः, नपुंसकलिङ्गः एकत्वादियुक्त इत्येवं वक्तुमशक्यः। अतः केवलसत्तैव प्रातिपदिकार्थः। एवमेव प्रसादकारैरपि यत्र यत्नान्तरानपेक्षया शब्दप्रवृत्तिः, स सर्वः प्रातिपदिकार्थः। नाम–अन्वयव्यतिरेकाभ्यां यस्य योऽर्थः प्रतीतः, यमर्थं प्रातिपादिकं न व्यभिचरति, येन विना प्रातिपदिकस्याप्रयोगः, स सर्वः प्रातिपदिकार्थः। अयं हि शब्दप्रवृत्तिनिमित्तं प्रातिपदिकार्थः। यथा उच्चैः नीचैरित्याद्यव्ययाः। एतौ अलिङ्गसंख्यौ, केवलं जात्यादिनिरपेक्षं स्वार्थमाहतुः

इत्युक्तम्।

परन्तु वृत्तिकारादिभिर्यदुक्तं सत्ता प्रातिपदिकार्थ इत्यादि, तदयुक्तमिति भट्टोजीदीक्षितः। यतो हि उच्चैः नीचैरित्यादि शब्दानां सन्नित्याकारकप्रतीतिजनकत्वस्य सर्वतन्त्रविरुद्धत्वात्। अस्ति सामानाधिकरण्येऽपि न सत्ताप्रतीतिः। असत्त्वार्थकेषु उच्चैः नीचैरित्याद्यव्ययेषु दुर्लभत्वात्। किंच कृष्णः श्रीः ज्ञानमित्यादीनां प्रातिपदिकार्थत्वानापत्तेश्च। यतो हि तेभ्यः केवलं सन्नित्याकारकप्रतीतेरभावात्। न हि लिङ्गस्य भानेऽपि लिङ्गग्रहणात्प्रातिपदिकत्वं वक्तुं शक्यते। कृष्णत्वादे स्सत्तालिङ्गाभ्यामधिकस्य भानात्। तस्मात् सत्ता प्रातिपदिकार्थ इति वृत्तिकारोक्तमयुक्तम्। यदुक्तं प्रसादकृद्भिः तदप्ययुक्तम्। यतो हि प्रवृत्तिनिमित्तं प्रकारतयैव भासते। प्रकारतायाः तन्निष्ठविशेष्यतानिरूपितत्वात् इति।

अयमत्र नागेशभट्टानामाशयः

प्रवृत्तिनिमित्तं तदाश्रयश्च प्रातिपदिकार्थः। यस्मात् प्रथमाविधानं तत्तच्छब्दप्रवृत्तिनिमित्तमित्यर्थः। स चापरोपि तदाश्रयोपि। अत एव गोपीत्यादौ स्वादिप्रकृतेः लक्षणया गोपत्वप्रकारकारोपविशेष्यार्थबोधकत्वेऽपि न दोषः। एवं रीत्या प्रवृत्तिनिमित्ततया अनयोरुभयोरपि प्रातिपदिकार्थत्वेन स्वीकारात्सूत्रे लिङ्गग्रहणं चरितार्थम्। दीक्षितमते तु चारितार्थ्यं वक्तुं नैव शक्यते। यतो हि तन्मते नियतोपस्थितिकः प्रातिपदिकार्थ इति लिङ्गपदेन कृष्णः श्रीः ज्ञानमित्यादि नियतलिङ्गामेव ग्रहणादनियतलिङ्गानां तटः तटीत्यादीनां प्रातिपदिकत्वनापत्तिः। तेन "स्वमोर्नपुंसकादिति 7–1–23 सूत्रे नियतानियतलिङ्गपदसाधारण्येन कृतः नपुंसकपदप्रयोगः असंगतः स्यात्। तद्बलात् यदि लिङ्गमात्रस्य वाच्यत्वं तदा प्रातिपदिकार्थत्वेनैव सिद्धे दीक्षितमते लिङ्गग्रहणं व्यर्थं स्यात्। नागेशमते तु लिङ्गमात्रस्य वाच्यत्वेऽपि अत्र सूत्रे प्रातिपदिकार्थपदेन द्वयोरेव ग्रहणात् लिङ्गग्रहणं परिमाणग्रहणञ्च सार्थकं भवति। अत एव स्त्रियाम् 4–1–3 इत्यस्य प्रातिपदिकविशेषणत्वेन द्योतकत्वप्रतिपादनपरं भाष्यं संगच्छते। तत्र हि "स्त्रियाः प्रातिपदिकविशेषणत्वात् प्रातिपदिकविशेषणं स्त्रीग्रहणम्, स्वार्थिकाष्टाबादयः। नैवं विज्ञायते स्त्रियामभिधेयायामिति, नापि स्त्रीसमानाधिकरणादिति। कथं तर्हि स्त्रियां

यत् प्रातिपदिकं तस्माट्टाबादयो भवन्ति कस्मिन्नर्थे स्वार्थे इति। न च पुंसि विद्यमानस्य शसस्सकारस्य नत्वमित्यर्थकस्य "तस्माच्छसो नः पुंसि" 6–1–3 इति शास्त्रस्य प्रामाण्येन लिङ्गस्य विभक्तिवाच्यत्वं युक्तमिति वाच्यम्। पुंसीत्यस्य पुंस्त्वविशिष्टार्थबोधकशब्दस्य प्रकृतित्वे इत्यर्थात् लिङ्गस्य विभक्तिवाच्यत्वे प्रमाणाभावात्।

नन्वेवमपि कृत्तद्धिताद्यभिहितकारकव्यापिनी प्रथमा इत्यर्थकस्य अभिहिते प्रथमा इति वार्तिकस्य बलेन प्रथमाया अन्याभिहितकर्त्रादीनां कारकार्थत्वमपि गम्यते। सूत्रे मात्रपदेन प्रवृत्तिनिमित्ततया आश्रययोरेव प्रातिपदिकत्वं स्वीकृत्य प्रातिपदिकार्थे वर्तमानात् प्रातिपदिकात्प्रथमा भवतीति सूत्रार्थवर्णने तु प्रथमाया अन्याभिहितकारकत्वाभावो गम्यत इति वार्तिकविरोध इति चेन्न। अभिहिते प्रथमेति वार्तिकस्य तत्तत्प्रातिपदिकार्थगतकारकशक्तौ अन्येनाभिहिता या स्वार्थे प्रातिपदिकात्प्रथमेत्यर्थ इति न वार्तिकविरोधः। ननु प्रातिपदिकार्थपदेन प्रातिपदिकजन्योपस्थितिविषयस्य ग्रहणेऽपि न लिङ्गग्रहणानर्थक्यं दीक्षितादिमते। यतो हि केवलतटाादिरूपप्रातिपदिकमात्राल्लिङ्गस्यानुपस्थित्या तत्र प्रथमाविधानाय लिङ्गग्रहणं चरितार्थमिति चेत् – न। तटादिशब्दानामपि लिङ्गं वाच्यमेव। द्योतकास्तु विसर्गादयः। विभक्तेः पूर्वमेव तत्तल्लिङ्गं बुद्धिस्थीकृत्य तस्य तस्य विसर्गादेः साधुत्वान्वाख्यानात्। अयमेवाशयः "प्रातिपदिकार्थस्सत्ता" इति वदतां वृत्तिकाराणां, यत्नान्तरापेक्षया शब्दप्रवृत्तिः स सर्वः प्रातिपदिकार्थ इति वदतां प्रसादकाराणामपि। सत्त्तापदं प्रवृत्तिनिमित्तोपलक्षणम्। आश्रयस्तु प्रवृत्तिनिमित्ताश्रयत्वान्न पृथग्वक्तव्यम्। तस्मात्प्रातिपदिकार्थपदेन प्रवृत्तिनिमित्तपदाश्रययोस्स्वीकारादलिङ्गाः, उच्चैः नीचैरित्याद्यव्यया, लिङ्गप्रवृत्तिनिमित्तकमुपायः प्रातिपदिकार्थस्य उदाहरणानि। लिङ्गविशिष्टपरिभाषया प्रातिपदिकपदेन लिङ्गबोधकप्रत्ययविशिष्टस्यापि ग्रहणात् तत्सम्बन्धि प्रवृत्तिनिमित्ततयाश्रययोरपि प्रातिपदिकार्थपदेन ग्रहणलाभात्स्त्रीशब्दस्यापि प्रातिपदिकार्थमात्रेत्यनेनैव प्रथमा सिध्यति। अत एव प्रकृतसूत्रे भाष्ये 2–3–46 प्रातिपदिकार्थे किमुदाहरणमिति प्रश्ने स्त्रीपुमान्नपुंसकमिति समाधानमुक्तम्। अन्ये सर्वे कृष्णः श्रीः ज्ञानम्, तटः, तटी, तटम् खट्वा मृडानी हिमानी इत्यादयस्सर्वे लिङ्गाधिक्ये उदाहरणानि।

एवं तर्हि द्रोणादिशब्देभ्यः प्रातिपदिकार्थमात्रे लिङ्गमात्राधिक्ये वा प्रथमासिद्धौ परिमाणग्रहणं व्यर्थं स्यात् इति चेत् – द्रोणादिशब्दानां द्रोणत्वं तदाश्रयः द्रोणः, परिमाणत्वेन परिमाणं चार्थः। द्रोणपदप्रवृत्तिनिमित्तं तु द्रोणत्वमेव। तत्रेयत्ताविशेषावच्छिन्नपलादिपरिच्छिन्न धान्यादिपरिच्छेदकत्वसमानाधि–करणोऽखण्डोपाधिरूपो धर्मः जातिरूपो वा तदर्थः – प्रकृतसूत्रस्थभाष्यप्रामाण्याच्च। परिमाणत्वेन परिमाणं तु लिङ्गवद् विशेष्यान्वयि। परन्तु लिङ्गस्य प्रकारतया भेदेनान्वयः, परिमाणस्य त्वभेदेनेति विशेषः। एवं च परिमाणत्वेन परिमाणस्य लिङ्गवत्प्रातिपदिकार्थत्वाभावात् न प्रातिपदिकार्थमात्रे द्रोणदिशब्देभ्यः प्रथमासिद्धिः। लिङ्गग्रहणांशेऽपि मात्रपदसम्बन्धात्प्रातिपदिकार्थापेक्षया लिङ्गमात्राधिक्ये प्रथमा इत्यर्थलाभेन परिमाणव्यक्तेः प्रवृत्तिनिमित्ताश्रयत्वेन संग्रहेऽपि परिमाणत्वस्य लिङ्गप्रातिपदिकार्थातिरिक्तस्यापि भानान्न तेनापि प्रथमासिद्धिः। अतस्सूत्रे परिमाणग्रहणमावश्यकम्। तत्सत्वे तु परिमाणे वर्तमानात्प्रातिपदिकात्प्रथमेत्यर्थात् द्रोणादिशब्देभ्यः प्रथमा सिध्यति। अत एव भाष्ये वृत्तिग्रन्थादिषु च परिमाणपदासमभिव्याहारेण केवलं द्रोणः, खारी, आढकमित्येव परिमाणमात्रेत्यस्योदाहृतम्। द्रोणः परिमाणमिति लौकिकप्रयोगस्तु द्वौ ब्राह्मणावित्यादौ तथा ब्राह्मणपदोत्तर द्विवचनप्रतिपाद्यद्वित्वानुवादकत्वेन द्विशब्दस्य सहप्रयोगः, तथा द्रोणादिशब्दप्रतिपाद्य परिमाणरूपार्थानुवादकतया परिमाणशब्दप्रयोगः। किञ्च द्रोणो व्रीहिरिति दीक्षितप्रदर्शितोदाहरणमपि न संगच्छते। यतो हि द्रोणाभिन्नं यत्परिमाणं तत्परिच्छिन्नं व्रीहिमानयेत्यर्थस्यबाधितत्वात्। अपि च प्रमेयो व्रीहिरित्यादौ प्रमेयाभिन्नः यत्परिच्छिन्नो व्रीहिरिति बोधानापत्तेः। किञ्च तिङ्समानाधिकरणे प्रथमा इत्यत्र तिङ्सामानाधिकरण्यं हि तिङ्वाच्यार्थाभिधायकत्वात् द्रोणो व्रीहिरिति प्रयोगे वार्तिकविरोधः दुर्वारः।

एवं तर्हि लिङ्गप्रवृत्तिनिमित्तकानामिव संख्याप्रवृत्तिनिमित्तकानामपि ग्रहणसंभवात्। प्रातिपदिकार्थेत्यनेनैव सिद्धे पुनः वचनग्रहणं सूत्रे किमर्थमिति चेत् – एकः द्वौ इत्यादौ प्रथमासिद्धये सूत्रे वचनग्रहणमावश्यकमेव। अन्यथा एतत्सूत्रोपस्थितस्य अनभिहिते 2–3–1 इति सूत्रस्थफलाभावान्नाम। प्रातिपदिकार्थेऽनभिहितत्वस्यासंभवेन तस्य फलाभावात् द्व्यकयोरित्याद्येकवाक्यतयापन्नसंख्यावाक्यान्वयित्वेन प्रातिपदिकार्थमात्रे प्रथमायाः

अप्राप्तेः। किञ्च रामावित्यादौ संख्याधिक्येऽपि प्रातिपदिकार्थसूत्रस्य द्व्येकयोरित्यादिसूत्रैकवाक्यतया कर्मत्वादियोग्यतद्रहितैकत्वादि– विशिष्टे स्वार्थे एव प्रथमा इत्येवं नियमस्वीकाराल्लिङ्गमात्रेत्यस्य मात्रपदेन संख्याधिक्यस्य वारयितुमशक्यतया सूत्रस्थलिङ्गग्रहणादेव प्रथमा सिध्यति।

नन्वेवं सूत्रे मात्रग्रहणमनर्थकम्। कर्मण्येव द्वितीया प्रातिपदिकार्थ एव प्रथमा इत्येवं प्रत्ययनियमपक्षे नियमशरीरेणैव मात्रशब्दार्थलाभात्। अर्थनियमपक्षेऽपि कर्मणि द्वितीयैवेत्यादि नियमेन कर्मत्वाद्याधिक्ये प्रथमायाः व्यावृत्तिस्सिध्यति। तस्मान्मात्रग्रहणमनर्थकमिति चेत् – न। सिद्धान्तभूते प्रत्ययनियमपक्षे तत्सार्थक्यात्। यतो हि कर्मणि द्वितीयेति नियमेन कर्मत्वाज्ञानसमान कालिकार्थान्तरस्यैव व्यावृत्तिः। न तु तद्ज्ञानसमानकालिकार्थान्तररस्य। यथाः शङ्खः पाण्डुर एवेत्यादौ एवकारः अयोगस्य व्यवच्छेदरूपं विशेषणीभूतपाण्डुरत्वाभावस्याभावं बोधयति, तथा कर्मणि द्वितीयेत्यादिभिः कर्मणि विवक्षिते एव द्वितीयेत्येवं सामर्थ्यादिबोधने एवकारेण कर्मणोऽपिवक्षयामेव द्वितीयादेस्साधुत्वाभावो बोध्यते। एवं च यथा कर्मणि सत्येव द्वितीया, न तु तदसत्वे इति नियमात्रया सूत्रस्यावधारणार्थकमात्रपदेन प्रातिपदिकार्थसत्वे एव प्रथमा न तु तदसत्त्वे इत्येव नियमस्स्यात्। तथा सति अनर्थकनिपातेभ्यः प्रथमा नैव सिध्येत्। तेनानर्थकनिपातसमभिव्याहारे घटः पटो वै मे स्वमित्यादौ सपूर्वायाः प्रथमाया विभाषा 8–1–26 ते मयादेशयोर्विकल्पस्सिध्यति।

वस्तुतः पञ्चकं प्रातिपदिकार्थ इति सिद्धान्ते मात्रग्रहणं लिङ्गादिग्रहणं सम्बोधनं च इति सूत्रमनावश्यकत्वेन फणिपतिना भाष्यकृता अर्थनियम एवादृतः। परन्तु सूत्रारम्भपक्षे मात्रग्रहणात् भगवतः पाणिनेराचार्यस्य प्रत्ययनियम एव निर्भर इत्यवगम्यते।

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Five Elements & the World-order: A Scientific Exposition of Vedanta

- Rajeshwar Narayan Mukherjee

1. Modern Trend of Vedanta Philosophy:

The discovery of the principle of wave-particle duality by Louis de Broglie led the scientific world to take a quantum leap from 'Either-Or' to 'Both-And' paradigm, which opened up the flood-gate facilitating marvellous discoveries in the field of Physics. The introduction of the concept of radiation exhibiting both wave as well as particle nature opened up new horizons in the domain of scientific discoveries. Similarly the 'Both-And' paradigm of Vedanta philosophy - introduced by Sri Ramakrisha and Swami Vivekananda by the name 'Nitya-Lila', modestly restricting the 'Either-Or' Paradigm of Acharya Shankara called the 'Satya-Mithya' within the domain of transcendence - infused a scientific temper into the lofty philosophy of Vedanta. Acharya Shankara conceived of the Absolute Consciousness as the only Reality and the world of manifoldness as mere illusion. Swami Vivekananda - accepting the vision of Acharya Shankara as the Ultimate Truth, which is cognizable only in the state of transcendence - also admits the phenomenal reality of the universe and considers it as the divine play of absolute consciousness by dint of its cosmic principle - the Maya. The seraphic masters termed the non-dual aspect of Brahman as Nitya and its world-aspect as Lila. Nitya refers to the ultimate truth, whereas the Lila is the relative truth viewed with reference to the phenomenal world.

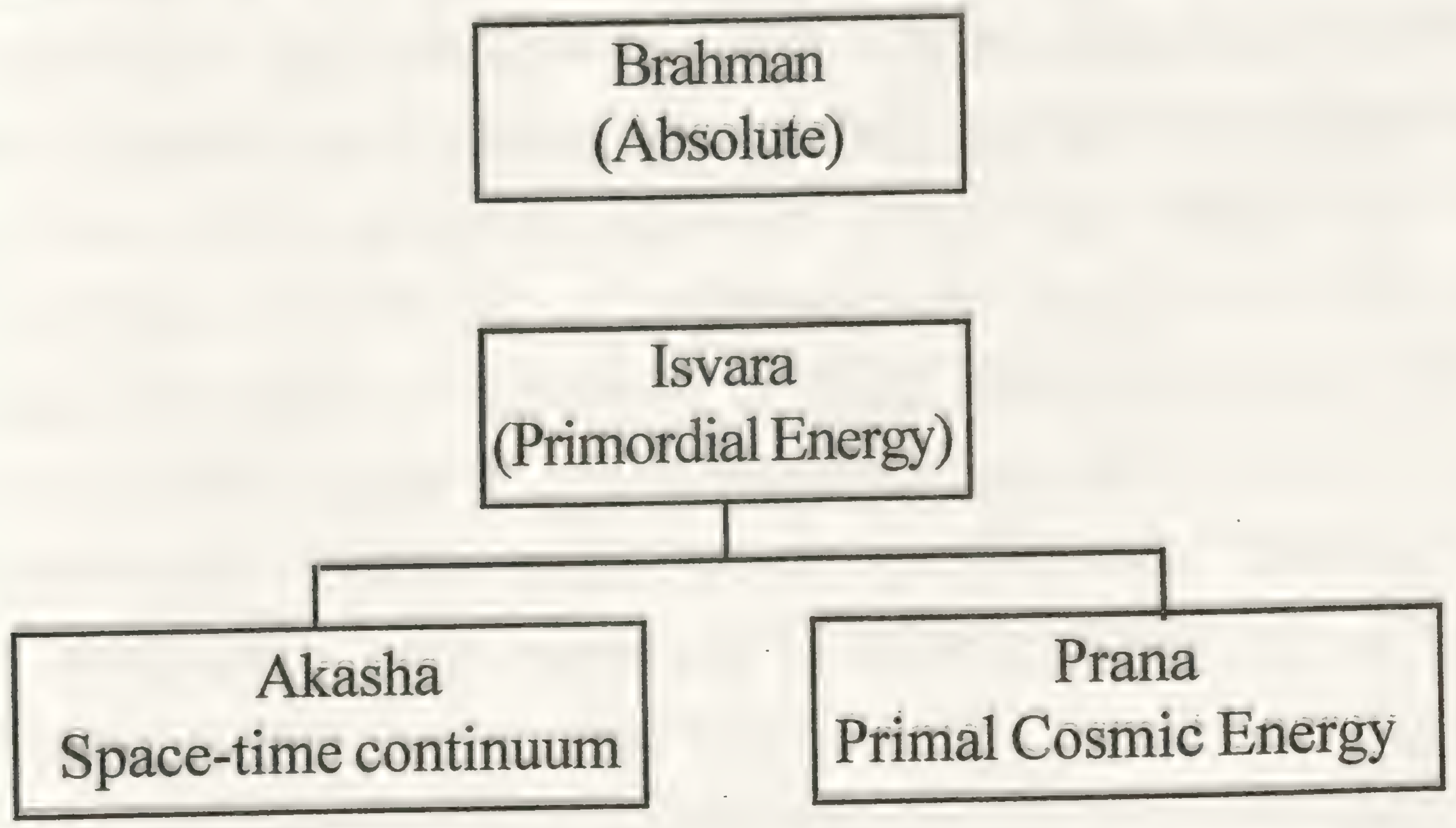
2. Creation of the Universe:

Vedanta conceives of Brahman, the Supreme Self as the efficient

and material cause of the universe. He is Existence Absolute, Knowledge Absolute, Bliss Absolute and is called the Sat-Chit-Ananda-the only non-dual principle. In the beginning of the creation of this universe, the Supreme Self being endowed with the cosmic principle, Maya, resolves to create this worlds of names and forms. Maya, being insentient, does not wake to activity by itself, although having unlimited and inscrutable power. The supreme self wills & animates its vision to activate the Maya, which comprises three types of components (Gunas)called the Rajas, Tamas and Sattva - Activity, Inertia & Serenity. The universe starts to evolve when there is a breakdown of equilibrium of these three qualities. The one and only Brahman, through Maya, begets this manifold universe. So, Maya is the generator of the multiplicity of the universe whereas Brahman is the efficient & material cause of Maya. The Self, which is without attributes, is called the Isvara, when it is associated with the Maya. The Isvara is endowed with infinite benign attributes like omniscience, omnipotence, immanence etc. He first brings the Hiranyagarbha into existence. The process of creation begins with the birth of Hiranyagarbha- the first conscious being - who is also termed the Prana. Hirnyagarbha literally means the golden womb as the physical universe issues from it.

The Neo-Vedantists consider Isvara as the primal energy and Prana as the sum total of all manifested primordial cosmic energy. Then the primal matter, called the Akasha, comes into existence being associated with the primal vibration generated by the prana. All the elements of this universe are the modified forms of a fraction of this Akasha. Prana brings about this modification of configurations by generating vibrations. The Neo- Vedantists have thought of several spheres of existence in terms of Prana & Akasha. The

sphere of Isvara may also be thought of as the sphere where akasha and prana are merged as primal energy. In the subtle sphere akasha & Prana differentiate and manifest as five subtle elements and psychic forces respectively. The Akasha manifests as the physical universe and Prana as the substratum of all the physical forces in the gross sphere. A diagram proposed by Swami Vivekananada may be furnished with slight modest modification:



The Prana & Akasha have been identified with the primal cosmic energy and primal matter respectively by the Neo-vedantists. The primordial vibration associated with prana acts on the Akasha bringing into existence Vayu, Tejas, ap and prithvi one after another in succession. Each of these infra-atomic particles has been termed Tanmatra defined by the relation of space, time & causation. Vedanta conceives of five elements to be the basic building blocks, the permutation & combination of which has derived this diversified universe.

2.1 The Five elements and their Nature

Akasha:

The Akasha, called the Sound Tanmatra, being the primal element

of creation is endowed with vibration potential. Whatever is found in this physical universe is the modification of the Akasha being acted on by the field of Prana. In the interpretation of the Brahma Sutra Acharya Shankara has magnificently commented on the Akasha, which is not only highly suggestive from the standpoint of philosophy but is equally significant in the realm of scientific speculations. Acharya shankara has identified Akasha with the supreme Brahman, as it is the accomplisher of 'Name & Form'. Attributes like pervasiveness and epithets like infinite, immortal, self also justify its identity with the Brahman. The incomprehensible Brahman finds an expression in the Akasha which is objectively comprehensible. In fact, Akasha resembles the Space-time continuum to the modern interpreters of Neo- Vedanta. As Modern Science considers all the element of this phenomenal universe as the configuration of the space-time continuum, Vedanta upholds that every object of this universe of name & form is the modified form of the part of Akasha, the immensity of which is beyond tangibility. To quote Swami Satprakashananda-

"The Hindu conception of the physical cosmos testifies how well impressed the ancient sages of India were by the immensity of the space-time continuum. It has no limit spatially and temporally. Without beginning it continues to pass from the potential to manifest state and from manifest state to the potential state."

Vayu :

Vayu is the element, called touch Tanmatra, which is charged with impact potential as well as Vibration potential. In the Vedic Pantheon Vayu happened to be an important deity. Commenting on the etymology of the word Vayu, Yaskacharya says that the word has been derived from the two roots 'Va' and 'Yu'. The former suggests 'movement' and the latter signifies 'connectivity'. Com-

bination of these two suggests that Vayu is the agent which constantly moves and establishes connection between different aspects of the universe as well as different organs of living being. RigVeda (X.168.40) proclaims that Vayu constitutes the soul of all deities- the internal knot of the entire creation. The entire existence depends on it and the wheel of the world moves on it. Prof. Ramaranjan Mukherjee observes: "On Vayu therefore the production, the preservation and the annihilation of creation depend"[3]. The five vital forces are nothing but the best manifestation of Vayu in the subtle domain. It has touch-stimulus. So in the parlance of Science, Vayu may be considered as the entity charged with impact and vibration potential. So Vayu may be identified with the elementary matter the interaction of which give rise to the physical universe.

Tejas:

This is a subtle element, called Colour Tanmatra, which is charged with heat and light potential apart from vibration & impact-potential. All the elements which radiate light and heat come under the category of Tejas.

Ap:

This is a subtle element, called Taste Tanmatra, charged with the property of viscous drag. It has taste stimulus and corresponds to the non-ionised fluid in scientific parlance.

Prithivi :

This is the element, called Smell Tanmatra, which is endowed with the property of rigidity. It has the smell stimulus and corresponds to the solid state of matter.

2.2 Evolution of the Gross Universe:

Akasha, Vayu, Teja, ap and prithivi taken together are called the subtle elements. Form these subtle elements considered individually, having preponderance of serenity, are produced in order the (fine elements influencing) five sense-organs, namely ear, skin, eye, tongue & nose. The combination of those subtle elements having preponderance of serenity gives rise to the Manas & Buddhi. From these five elements- taken singly- having preponderance of activity evolves respectively the (psychic agents influencing) five organs of action-speech, hand, feet, anus and organ of generation. The five gross Airs, the five sense organs, the five organs of action, manas and buddhi constitute the subtle body of Hiranyagarbha.

From this subtle body emerges the gross body of Hiranyagarbha, which is revealed to us as the physical universe. The subtle body is called the cosmic intelligence and the gross body manifests as the physical cosmos. The five subtle elements with predominance of inertia are compounded to give rise to the gross elements by the process called Panchikarana. The process of compounding known as panchikarana, as recorded in the Panchadashi, an authentic text of Vedanta, is as follows:

"Divide each subtle element into two halves and sub-divide the first half of each element into four equal parts; then add to the other half of each element one subdivision of each the remaining four; so that each compound element contains all the five."

Let the gross Akasha, gross Vayu, gross Tejas, gross Ap and gross prthivi be respectively denoted by A, V, T, Ap and P. Let their subtle counterpart be respectively denoted by a, v, t, ap and p.

Now by the condition of Panchikarana,

$A= (½)\ a+ (1/8)\ (v+t+ap+p)$

$V= (½)\ v+ (1/8)\ (a+t+ap +p)$

$T= (½)\ t+ (1/8)\ (v+a+ap+p)$

$Ap= (½)\ ap+ (1/8)\ (v+t+a+p)$

$P= (½)\ p+ (1/8)\ (v+t+ap+a)$

In general we can express the functional relationship as-

$A= A\ (a,v,t, ap,p)$

$V= V\ (a,v,t, ap,p)$

$T= T\ (a,v,t, ap,p)$

$Ap= Ap\ (a,v,t, ap,p)$

$P= P\ (a,v,t, ap,p)$ [4]

The five subtle elements are rudimentary & imperceptible. They are the original states of five types of sensible matter. The gross Akasha is characterised by Sound ; gross Vayu by sound & touch, gross Tejas by sound, touch & color; gross Ap by sound,touch, color, taste & gross Prithivi by sound,touch, color, taste & smell.

The five gross elements combine and recombine to give rise to the physical universe with fourteen major spheres.

3. Vedantic concept vis-a-vis Scientific Theory:

There are multiple scientific theories in regard to the origin & evolution of the physical universe. Scientific methods have been logically applied to extrapolate the course of evolution of the universe. The prediction of the profile of evolution, being more or less the same, and the scientific theories differ only on the theoretical back-ground of the evolutionary process and on the

primordial nature of the universe. Surprisingly, the gross picture of evolution, as portrayed by the ancient seers of Vedanta, matches with the predictions of modern science; although, the technical details differ in some aspects. The description of the evolution of the universe is as follows:

a) Assuming that the universe has been projected into existence by the Big-bang or the primeval explosion and considering the simultaneity of the genesis of local time with the bang, the scientists asserted that the events occurring earlier than about 10-43 seconds can hardly be predicted owing to the limitations of physical theory.

b) The time 10-43 sec after the birth of the universe is the earliest time at which we can say something meaningful about the development of the universe. It is at this moment that the concepts of space and time come to have their present meanings and the laws of physics as we know them become applicable. At this instant, the entire universe (that is, the entire spatial extent of the universe) is much smaller than a proton and its space time is the seed that will eventually lead to the formation of galaxies, and super-clusters of galaxies.

c) After 10-34 sec of the moment the universe has undergone tremendously rapid inflation, increasing in size by a factor of about 1030 causing the formation of matter in a distribution set by the initial quantum fluctuations. The universe has become a hot soup of photons, quarks, and leptons at a temperature of about 1027 Kelvin, which is too hot for protons and neutrons to form.

d) At 10-4sec, quarks can now combine to forms protons and neutrons and their antiparticles. The universe has now cooled

to such an extent by continued (but much slower) expansion that photons lack the energy needed to break up this new particles. Particles of matter and antimatter collide and annihilate each other. There is a slight excess of matter, which, failing to find annihilation partners, survives to form the world of matter that we know today.

e) After 1 min the universe cooled enough so that protons and neutrons, in colliding, can stick together to form the low-mass nuclei 2H, 3He, 4He, and 7Li. Also, there is plenty of radiation present during this time, but this light cannot travel far before it interacts with a nucleus.

f) After 379000 years had elapsed, the temperature fell to 2970K. Now the electrons can stick to bare nuclei when the two collide and form atoms. Because light dose not interact appreciably with (uncharged) particles, such as neutral atoms, the light is now free to travel great distances. This radiation forms the cosmic background radiation. Atoms of hydrogen and helium, under the influence of gravity, started to clump together, eventually starting the formation of galaxies and stars. [5]

Thus we record that the space-time continuum evolves into quark-antiquark gas & electron-positron gas, plasma, non-ionised fluid and solid states of matter in succession as the Akasha modifies its part to yield Vayu, Tejas, Ap, Prithivi respectively one after another. Comparing the apparently physical characteristics, it can be inferred that Akasha, Vayu, Tejas, Ap, Prithivi correspond to Space-time continuum, elementary matter, matter emitting radiations, non-ionised fluid and solids respectively though the concept if five tanmatra is more generalised than that of the different states of matter.

The concepts may be summarised as follows:

Gross Akasha	Sound
Gross Vayu,	Sound,Touch
Gross Teja	Sound, Touch, Colour
Gross Ap	Sound,Touch, Colour, Taste
Gross Prithvi	Sound, Touch, Colour, Taste, Smell

Elements	Characteristics	Organs	Property	Correspondence with Modern science
Akasha	Sound	Ear	Vibration	Space-time continuum
Vayu	Sound,Touch	Skin	Impact	Elementary matter
Teja	Sound, Touch, form	Eye	Radiation	Matter emitting radiation
Ap	Sound, Touch, form, taste	Tongue	Viscosity	Fluid
Prithivi	Sound,Touch,form taste ,smell	Nose	Rigidity	Solid

Vedanta upholds the cyclic nature of creation. According to Bhagavad Gita, an authentic text of Vedanta, creation and dissolution recur at a period of 1,000 Mahayugas. Indian tradition differentiates between terrestrial and celestial time by defining four yugas - Satya, Treta, Dvapar and Kali.All of these yugas add to 4.32 million human years. Now, these four yugas, taken together, constitute one Mahayuga. One thousand Mahayugas is one day of Brahma. Here Brahma is referred to as the Hiranyagarbha or Prana-the primordial energy. Brahma's one day is one Kalpa. So one day of Brahma will be 4320 million human years. A similar expanse of time will make His one night, and that is another Kalpa. Human imagination staggers with wonder in conceiving Brahma's lifespan. This is the expansive view of time with the cyclic occur-

rences of cosmic events. (Cosmology in Vedanta -Swami Tathagatananda,http://www.vedanta-newyork.org/ved-soc-ny.htm)

In the backdrop of the Vedantic theory of cyclic universe the observation of Sir Albert Einstein in regard to the cosmic evolution may aptly be cited:

"Cosmic expansion may be simply a temporary condition which will be followed at some future epoch of cosmic time by a period of contraction. The universe in this picture is a pulsating balloon in which cycles of expansion and contraction succeed each other through eternity."

(Lincoln Barnett, The Universe & Dr. Einstein (UDE) New York: Bantam Books, 2nd revised Edition, 1968)

The observation of Sir Einstein hints at the possibility of a universe undergoing sequential expansion and contraction throughout the eternity. Thus the idea of oscillating universe had come into being which was later endorsed by Friedman. But the theory of oscillatory universe suffered a massive setback when the conundrum, named the Tolmann conundrum had been proposed by Tolmann. The conundrum pronounced the concept of the impossibility of the universe undergoing infinite epochs of expansion and contraction considering its entropy rising from one cycle to another. Hence the cyclic cosmology did not achieve a wide acceptance in the scientific community. But a recent model proposed by of Steinhardt and Turok, inspired by the String Theory, revivified the concept of Cyclic Cosmology, successfully addressing the Tolmann conundrum. Thus the cyclic cosmology of Vedanta philosophy has become very much relevant in the modern perspective. [6]

4. Conclusion:

The modern interpreters of Advaita Vedanta consider that the one and the many are the two different aspects of the same Reality. The one and only absolute, the Brahman, manifests as this variegated universe by dint of its cosmic power Maya and appears to be many and, as such, the universe of manifoldness is the phenomenal reality when observed from the reference frame of the world of relativity. So, the five elements which the Vedantic seers treat as the basic building blocks of the universe are also phenomenally real although being mortal in nature. But when these five elements are viewed independently of reference frame of space-time, causality name and form, their oneness with the 'Unbroken-Wholeness', the eternal and non-dual Brahman, will be realized at once.

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प्राचीन भारतीय शिक्षण पद्धतीतील ज्ञानरचनावाद

– डॉ. नंदा पुरी

ज्ञानरचनावाद हा आजच्या शिक्षण पद्धतीतील परवलीचा शब्द झाला आहे. मध्यंतरीच्या काळात शिक्षणाचा प्रसार हे मुख्य उद्दिष्ट असल्याने संख्यात्मक वाढीकडे जास्त लक्ष दिले गेले. त्यामुळे गुणात्मकतेकडे दुर्लक्ष झाले. त्याचा परिणाम असा झाला की, केवळ माहिती देणारी अभ्यासक्रमातील पुस्तके, ती माहिती निर्धारित कालावधीत विद्यार्थ्यांच्या डोक्यात कोंबणारे शिक्षक आणि घोकलेली माहिती परीक्षेत जशीच्या तशी उतरविणारे विद्यार्थी, असे स्वरूप या शिक्षण पद्धतीला आले. आपण जे विषय शिकलो त्याचा आपल्याला अर्थ समजतो का? याचा विचार विद्यार्थी करेनासे झाले. परीक्षा देवून मिळालेल्या गुणपत्रिकांच्या आधारावर भरपूर पगार देणारी नोकरी कशी मिळवता येईल याचाच विचार सतत केल्याने जास्तीत जास्त गुण मिळविण्याकडे विद्यार्थ्यांचा कल झाला. या काळात स्पर्धाही अत्यंत वाढलेली असल्यामुळे या स्पर्धेतून उत्पन्न होणाऱ्या तणावग्रस्त ज्ञानार्जन प्रक्रियेत आता बदलाची गरज आहे असा सूर सर्व शिक्षण तज्ज्ञांकडून ऐकायला मिळू लागला. विद्यार्थ्याला निष्क्रिय करणारी ही शिक्षण पद्धती आह ती बदलायला हवी. या विचारांमधून दडपणाशिवाय अध्ययन आणि विद्यार्थ्याकडून ज्ञानाची रचना या उद्दिष्टांच्या आधारावर राष्ट्रिय अभ्यासक्रम आराखडा 2005 निर्माण झाला. त्यात अध्ययनप्रक्रिया ही विद्यार्थीकेन्द्री असावी. त्यांनी आपल्या अनुभवातून आणि चिंतनातून ज्ञानाची निर्मिती करावी असा विचार पुढे आला आणि त्यातूनच ज्ञानरचनावादाचा विद्यार्थ्यांच्या अध्ययन प्रक्रियेच्या संदर्भात विचार होवू लागला.

प्राचीन भारतीय शिक्षण पद्धतीतील ज्ञानरचनावाद कसा आहे हे पाहण्यापूर्वी ज्ञानरचनावाद म्हणजे काय हे पाहणे आवश्यक आहे. ज्ञानाची रचना ही एक अध्ययन प्रक्रिया आहे. विद्यार्थी आपल्या पूर्वानुभवाच्या आधारे ज्ञानरचना करतात. यासाठी इंग्रजी भाषेत Constructivism हा शब्द वापरला जातो. Con Struere या लॅटिन शब्दापासून to construct हे क्रियापद बनले आहे. याचा अर्थ मांडणी करणे (to arrange) किंवा रचना करणे (to give structure) असा आहे. पूर्वज्ञानाच्या किंवा

पूर्वानुभवाच्या आधारावर व्यक्ती नवीन संकल्पनांची, संबोधांची रचना करते तेव्हा त्यातून अध्ययन घडते. त्याला 'ज्ञानरचनावाद' असे म्हणतात.[1]

या ज्ञानरचनावादाचे मूळ सॉक्रेटिस आणि त्याच्या शिष्यांच्या चर्चेत सांगितले जाते. गिम्बाटिस्टा विको (1710) हा ज्ञानरचनावादाचा तत्त्वज्ञ म्हणून ओळखला जातो. इमॅन्युअल कांट यांने ज्ञानरचनावादाची संकल्पना पुढीलप्रमाणे मांडलेली आहे. constructivism is a theory of knowledge (epistemology) which argues that humans generate knowledge and meaning from their experience. It is not a specific pedagogy, but it is a theory describing how learning happens.

Wesley A Hoover हे आपल्या 'The practice Implications of constructivism' या लेखात म्हणतात, 'Constructivism's central idea is that human learning is constructed that learners build new knowledge upon the foundation of previous learning'.[2]

ज्ञानरचनावादाचे तीन मुख्य प्रकार आधुनिक शिक्षणतज्ज्ञ सांगतात –

1) बोधात्मक (cognitive) - यात मिळालेल्या माहितीवर पूर्वानुभवाच्या आधारे प्रक्रिया अपेक्षित असते. (information processing) 2) सामाजिक (social) - यात सामाजिक, सांस्कृतिक आणि भाषिक संदर्भातून विद्यार्थी ज्ञान ग्रहण करीत असतो. 3) तिसरी म्हणजे समूळ (Radical) - यात मूलग्राही ज्ञान अपेक्षित असते. या तीनही प्रकारांमधून ज्ञानग्रहणाची प्रक्रिया घडत असते.

पूर्वानुभवाच्या आधारावर ज्ञानग्रहण, मिळालेल्या ज्ञानाचे किंवा माहितीचे वैयक्तिक पातळीवर अर्थनिर्वचन व त्यातून संकल्पनांचे स्पष्टीकरण या उद्दिष्टांवर ज्ञानरचनावाद आधारलेला आहे.

ज्ञानरचनावादाची ही सर्व तत्त्वे व उद्दिष्टे प्राचीन भारतीय शिक्षणपद्धतीत मला आढळली. त्यातून आधुनिक शिक्षणपद्धतीला उपयोगी पडणारी काही तत्त्वे या शोधनिबंधातून मांडण्याचा प्रयत्न केला आहे.

प्राचीन भारतात गुरुकुलशिक्षणपद्धती होती. या पद्धतीनुसार वैदिक

काळातील शिक्षणाचे महत्त्व वर्णन करताना प्रा. एफ. डब्ल्यू. थॉमसन म्हणतात, 'भारताशिवाय इतर कोणताही देश असा नाही की जिथे ज्ञानाच्या शोधाची मूळे खोलवर आणि अधिक गतीने अशी रुजली की ज्ञानप्राप्तीच्या तीव्र इच्छाशक्तीने शाश्वत आणि जोरदार प्रभाव निर्माण केला. यावरून असे दिसते की, जेव्हा जगातील इतर लोकांना भाषाज्ञानही नव्हते भारतीय शिक्षण प्रगतावस्थेत होते. साधारणपणे आठ ते अकरा या वयात उपनयन संस्कार झाल्यानंतर बारा वर्षे गुरुगृही राहून ज्ञान संपादन केले जात असे. त्यात व्यवसायाप्रमाणे ज्ञान दिले जात असे त्यामुळे क्षत्रियाला दण्डनीति व आन्विक्षिकी, वैश्याला वार्ताशास्त्र शिकविले जात होते.

उपनिषद् काळात कर्मकांडापेक्षा ज्ञानकांडाला महत्त्व अधिक असल्याने आत्मज्ञानावर अधिक भर होता. विद्यार्थ्याने स्वानुभवावर ज्ञान मिळवावे हे सांगणाऱ्या अनेक कथा उपनिषदांमधून आल्या आहेत. त्यापैकी आरुणी–श्वेतकेतूकथा, भुगु–वारुणी कथा आणि सत्यकाम जाबालाची कथा, या तीन कथांचे विश्लेषण येथे ज्ञानरचना वादाच्या संदर्भात केलेले आहे.

सर्वप्रथम 'ज्ञान' ही संकल्पना व ज्ञानप्रक्रिया प्रथम पाहू. ज्ञान हा शब्द ज्ञा (जानाति) या धातूला ल्युट् प्रत्यय लागून तयार झालेला आहे. त्याचा अर्थ जाणणे, समजणे, ओळखणे असा होतो. 'योगशास्त्राची तत्त्वे मी जाणली'. या वाक्यात केवळ माहिती मिळणे हा अर्थ आहे, तर संज्ञान या शब्दात सम् उपसर्गपूर्वक ज्ञा धातूमुळे 'मला ती तत्त्वे समजली' हा अर्थ येतो. यात अर्थज्ञानाची प्रक्रिया आहे, तर अभिज्ञात किंवा प्रत्यभिज्ञात या शब्दांमध्ये पूर्वानुभवावर 'ती ओळखली. त्याची उपयोगिता कळली' हा अर्थ अपेक्षित. हा झाला ज्ञान शब्दाचा व्युत्पत्यर्थ.

ज्ञानप्रक्रिया कशी होती ते आता पाहू. ज्ञानग्रहणाच्या प्रक्रियेसाठी सर्वत्र गत्यर्थक धातू वापरलेले आहेत, कारण ही गतिशील प्रक्रिया (continuous process) आहे. अधिगत, अवगत या अभि, अव उपसर्गपूर्वक गम् धातूचा अर्थ जाणला, समजला हा आहे. तसेच अधीत, अध्ययन, आणि अध्यापन यात अधि उपसर्गपूर्वक इ. धातू आहे. मूळ अर्थ जाणणे, अधि उपसर्गाने ज्ञानग्रहण अपेक्षित आहे.

ज्ञानरचना – ज्ञानाची रचना याचा अर्थ, प्राप्त ज्ञानाची योग्य मांडणी आणि त्यातून

ज्ञाननिर्मिती. वाक्यार्थ बोधाबाबत मीमांसकांनी सखोल विचार केलेला आहे. लहान मुलगा ज्ञानग्रहण कसे करतो याबाबत ते म्हणतात –

शब्दवृद्धाभिधेयॉश्च प्रत्यक्षेणात्र पश्यति।
श्रोतुश्च प्रतिपन्नत्वमनुमानेन चेष्टया।।
अन्यथाऽनुपपत्त्या तु बोधेच्छक्ति द्वयात्मिकाम्।
अर्थापत्त्यावबोधेत संबन्धं त्रिप्रमाणकम्।।[3]

तीन पातळीवर तीन प्रकारांनी लहान मुलाला ज्ञान होते असे ते म्हणतात जसे. गामानय 'गाय आण' असे जेव्हा उत्तम वृद्ध मध्यमवृद्धाला सांगतो तेव्हा ते शब्दोच्चारण ऐकून, कृती पाहून त्याला क्रियेचे व त्या प्राण्याचे ज्ञान होते. ही प्रक्रिया प्रत्यक्षज्ञानाच्या व कृतीच्या आधारावर होते. दुसऱ्या स्तरावर 'वारंवार ती क्रिया पाहून' तो समजतो. त्याचे हे ज्ञान अनुमानाधारित असते. त्यानंतर तिसऱ्या पातळीवर त्याला गोत्व ही अमूर्त संकल्पना समजते, तसेच नयनानयन क्रिया समजते. त्याला अर्थापत्ती असे म्हटले आहे. अशा प्रकारचा बोधात्मक संस्कार त्याच्यावर झाल्यावर तो अन्यत्र प्राणिदर्शनाने, चित्रदर्शनाने व शब्दोच्चाराच्या आधारे नामश्रवणाने तो शिकतो. अशाप्रकारे लहान मुलाची ज्ञानग्रहण प्रक्रिया त्रिप्रमाण आहे असे मीमांसक म्हणतात. मनुष्याचीही ज्ञानग्रहण प्रक्रिया याच पद्धतीने होत असते.

प्रत्यक्ष ज्ञानाच्या आधारे ज्ञानग्रहण (प्रथमानुभव) त्यानंतर नित्यानुभवामुळे संबंधज्ञान (व्याप्तिज्ञान) आणि अर्थपत्तीद्वारे ज्ञानाची रचना, त्यातून ज्ञाननिर्मिती अशी ही प्रक्रिया आहे. या प्रक्रियेनंतर मिळालेले ज्ञान योग्य की अयोग्य हे ठरविणे ज्ञानाची पडताळणी करणे म्हणजे ज्ञानाची संरचना करणे आणि त्यातून नवनिर्मिती करणे.

ज्ञानाचे दोन प्रकार तत्त्वज्ञांनी सांगितले आहेत. लौकिक ज्ञान, जे इन्द्रियग्राह्य असते आणि अलौकिक ज्ञान जे इन्द्रिय सन्निकर्षाशिवाय होते. त्यापैकी आजच्या शिक्षण प्रणालीत लौकिक ज्ञानच अपेक्षित आहे. त्यामुळे त्याचाच विचार येथे केलेला आहे. लौकिक ज्ञानाचे दोन प्रकार तत्त्वज्ञ सांगतात, यथार्थ ज्ञान आणि अयथार्थ ज्ञान. यापैकी स्वप्न, संशय, मिथ्या हे अयथार्थ ज्ञान आहे, कारण ते परकाल बाधित असते, तर यथार्थ ज्ञान प्रमाणसिद्ध असते. वारंवार पाहून निश्चित केलेल्या संबंधाद्वारे झालेले विशेष ज्ञान म्हणजे विज्ञान. ज्ञानाच्या संरचनेसाठी म्हणजेच यथार्थ ज्ञानासाठी

प्रामुख्याने सहा प्रमाणे तत्त्वज्ञांनी सांगितली आहेत. 1)प्रत्यक्ष 2) अनुमान 3) उपमान 4) शब्द 5) अर्थापत्ती 6) अभाव. प्रत्यक्ष – चक्षु, श्रोत्र, त्वक्, घ्राण आणि रसना यांच्या सहाय्याने इन्द्रियसन्निकर्षाने प्राप्त होणारे ज्ञान म्हणजे प्रत्यक्ष ज्ञान.

मिळालेल्या माहितीची सत्यासत्यता पडताळण्यासाठी या प्रमाणांचा उपयोग होतो. त्यातूनच संकल्पना स्पष्ट होतात. परस्पर संबंध समजतात आणि विद्यार्थी ज्ञानाची संरचना करू शकतो. अध्ययन ही केवळ ज्ञानग्रहणाची निष्क्रिय प्रक्रिया नाही. अर्थज्ञानाने समस्या सोडविता येणे हे येथे अपेक्षित आहे. त्यादृष्टीने विचारांना दिशा देण्यासाठी ही प्रमाणे साहाय्यभूत होतात.

ज्ञानरचनावादाच्या दृष्टीने उपनिषदांमधून आलेल्या काही कथांचे विश्लेषण इथे केलेले आहे. 'आत्मज्ञान' हा या कथांचा विषय आहे. या कथांवरून तत्कालीन ज्ञानप्रक्रियेचे ज्ञान होऊ शकते. छांदोग्य उपनिषदातील श्वेतकेतूची कथा अशीच ज्ञानप्रक्रिया सांगणारी एक कथा आहे.[4] श्वेतकेतू हा गुरुगृही राहून अपूर्ण ज्ञानाने पंडितमन्य होऊन परत येतो. ते पाहून पिता त्याला विचारतो, 'यथा सोम्येकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात् वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्'[5] असे तत्त्व तुला समजले का? तो नाही म्हणतो. इथून आरुणीची आदर्श शिक्षकाची भूमिका सुरू होते. तो मूर्ताकडून अमूर्ताकडे, ज्ञाताकडून अज्ञाताकडे, लौकिकाकडून अलौकिक परमतत्त्वाकडे विविध व्यावहारिक उदाहरणांद्वारे त्याला नेतो. त्याच्या पूर्वानुभवाच्या आधारावर त्याला काही प्रयोग तो करायला सांगतो. सृष्ट्युत्पत्ती अग्नी जल आणि अन्न यांच्या त्रिवृत्करणाने झाली त्यामुळे मनुष्यातही हे तीन तत्त्व तीन अंशांमध्ये राहतात. ज्याप्रमाणे घुसळलेल्या दह्याच्या उत्तम अंशापासून तूप बनते त्याप्रमाणे अन्नाच्या उत्तमांशापासून मन, तेजाच्या उत्तमांशापासून वाणी आणि जलाच्या उत्तमांशापासून प्राण बनतात हे तत्त्व सांगण्यासाठी त्याने श्वेतकेतूला पंधरा दिवस काहीही न खाता केवळ पाणी पिण्यास सांगितले व पंधरा दिवसानंतर त्याला ऋचा, यजुस्, साम म्हणायला सांगितले. पाण्यापासून प्राण बनत असल्याने तो केवळ पाण्यावर जगू शकला परंतु अन्न न खाल्याने त्याला मंत्र आठवले नाही. वाणी क्षीण असल्याने तो उच्चारणही करू शकला नाही. त्यानंतर त्याला अन्नग्रहण करायला लावून तोच प्रश्न पुन्हा विचारला असता त्याला सर्व मंत्र म्हणता आले. या प्रयोगाने

श्वेतकेतू अन्नमयं हि मनः आपोमयः प्राणस्तेजोमयी वागिति ।[6] हे तत्त्व स्वानुभवातून जाणले.

अणुरूप स्थूलतत्त्वापासून जगत् उत्पन्न होते हे स्पष्ट करण्यासाठी त्याला आरुणी न्यग्रोधबीज आणायला लावतो. ते फोडल्यानंतर त्यात बारीक बीज निघतात. तेही फोडल्यानंतर त्यात काहीच दिसत नाही. त्या न दिसणाऱ्या तत्त्वापासून हा विशाल वृक्ष निर्माण झाला आहे. हे तत्त्व दिसत नसले तरी त्यावर विश्वास ठेव. हे न दिसणारे तत्त्व सर्वव्याप्त आहे हे सांगण्यासाठी आरुणी श्वेतकेतूला रात्री मीठ पाण्यात टाकून सकाळी ते घेवून येण्यास सांगतो. ते मीठ पाण्यात विरघळले असल्याने दिसत नाही पण संपूर्ण पाण्याला त्या मीठाचा खारटपणा मात्र आलेला असतो. त्याचप्रमाणे ते सत् तत्त्व सर्वव्याप्त आहे केवळ ते दिसत नाही. ते तत्त्व तुझ्याही ठिकाणी आहे. ते तू जाण असे आरुणी त्याला सांगतो. ष्तत्त्वमसिष् या महावाक्याचा अर्थ आरुणी श्वेतकेतूला त्याच्या अनुभवांच्या आधारे पटवून सांगतो. या कथेत श्वेतकेतू बारा वर्षे गुरुगृही राहिला. परंतु त्याला सृष्टिनिर्मितीचे कारण असलेले सत्तत्त्व त्याला समजले नव्हते म्हणूनच तो गर्विष्ठ आणि ज्ञानाच्या संस्कारांनी हीन होऊन परतला होता. ते समजले असते तर त्याचा अहंकार गळून पडला असता. हेच तत्त्व समजाऊन सांगण्यासाठी आरुणीने श्वेतकेतूला त्याच्या पूर्वानुभवावर प्रयोग करायला लावून स्वानुभवातून परमतत्त्वाविषयीचे ज्ञान त्याला दिले.

तैत्तिरीय उपनिषदात पंचकोषात असलेला जीवात्मा हा परमात्म्याचा अंश आहे हे सांगण्यासाठी भृगू आणि वरुण यांची कथा आली आहे. या कथेत भृगू आपल्या पित्याला ब्रह्मज्ञानाविषयी विचारतो, तेव्हा त्याचा पिता त्याला केवळ ब्रह्मतत्त्वाचे लक्षण सांगतो. 'यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति यं प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा अन्नं ब्रह्मेति व्यजानात्'[7] सर्व प्राणीमात्र अन्नापासून उत्पन्न होतात अन्नानेच जगतात आणि शेवटी त्यातच विलीन होतात. हे भृगूने विचाररूपी तपाने सर्वप्रथम जाणले. अन्नानेच शरीरधारण होते हे त्याला अनुभवाने माहिती होते. याच विचाररूपी तपाने त्याने क्रमाने प्राणमय, मनोमय, विज्ञानमय आणि आनंदमय कोश जाणले. जीवात्म्याचे हे पाच कोश आहेत. क्रमाने आतल्या कोशाचे ज्ञान वारुणीला झाले. सर्वप्रथम

पुरुषोऽन्नरसमय हे ज्ञान झाले परंतु हे शरीर प्राणांशिवाय हालचाल करणार नाही. म्हणून प्राणाचे ज्ञान, सुप्तावस्थेत प्राणाशिवाय मन संकल्पविकल्प करू शकते म्हणून मनोमय कोशाचे ज्ञान, 'मी कर्ता किंवा भोक्ता आहे' हे ज्ञान बुद्धीमुळे होते म्हणून विज्ञानमय कोशाचे ज्ञान आणि सुषुप्ती अवस्थेत आनंदानुभव येतो. म्हणून आनंदमय कोशाचे ज्ञान. अशाप्रकारे क्रमाने ब्रह्मज्ञानापर्यंत स्वानुभवातून पोहोचविण्यास गुरु केवळ सहाय्यक होतो. ब्रह्मज्ञान हा आत्मानुभूतीचाच विषय आहे.

सत्यकामजाबालकथा[8] छांदोग्य उपनिषदातील एक महत्त्वपूर्ण कथा आहे. सत्यकामाला पित्याचे नाव माहित नव्हते. जबाला त्याच्या आईचे नाव म्हणून त्याने जाबाल हे नाव सांगितले त्याची सत्यनिष्ठा पाहून गौतमाने त्याला कृश, निर्बल चारशे गायी दिल्या आणि म्हणाला 'त्यांची सेवा कर. चारशे गायींच्या हजार झाल्यावर परत ये.' गोपालन करताना त्याने स्वतःच्या बुद्धीच्या आधारावर आणि स्वानुभवावर निसर्गातील घटनांचा लावलेला अर्थ म्हणजे त्याला झालेले ज्ञान. त्याला अग्नी, हंस, मुद्ग (पाणकोंबडा) यांच्याकडून ब्रह्माच्या सोळा कलांचे ज्ञान झाले ते त्याचे ज्ञान परिपूर्ण नव्हते. हजार गाई झाल्यानंतर तो जेव्हा परत गुरुगृही आला तेव्हा गुरूने त्याचे ते ज्ञान पक्के केले. सत्यकामजाबाल ब्रह्मज्ञानी झाला. चारशे गायी देऊन हजार होईपर्यंत गुरुने शिष्याच्या स्वचिंतनाला पूर्ण वाव दिला. या एका कृतीतून त्याने जाबालाची ज्ञानजिज्ञासा, ज्ञानग्रहणाची क्षमता निष्ठा, सूक्ष्मनिरीक्षणशक्ती, चिकाटी हे सर्व गुण पाहिले आणि त्यानंतरच त्याला ब्रह्मज्ञान दिले.

या कथेत गुरूने शिष्याला चारशे गायी दिल्या आणि त्याच्या हजार करायला सांगितल्या याचा गूढार्थ असा की, त्याला काही मूलतत्त्वे गुरुने सांगितली आणि शिष्याने निसर्गातील घटनांचा, वस्तूंचा संबंध जाणून आपल्या अनुभवाने आणि विचाराने त्याच्या हजार गोष्टी केल्या. बुद्धिमान् मनुष्याला स्वतःच्या विचारानेही ज्ञान होते हेच या कथेतून सांगितले आहे.

(Glasersfeld ग्लेसरफेल्ड) म्हणतो – "Sustaining motivation to learn is strongly dependent on learners confidence in his or her potential for learning. These feelings of competence and belief in potential to solve new problems are derived from fist hand experience of mastery of problems in

the past and are much more powerful than any external acknowledgement and motivation.

या तीनही कथांमध्ये शिष्याला स्वानुभवातून ज्ञान प्राप्त करण्यास गुरू प्रेरित करताना दिसतात. आरुणी अर्थ सांगतो न्यग्रोधबीज, लवण, गांधारपुरुष, आसन्नमरणपुरुष या मूर्त, दृश्य उदाहरणाद्वारे अमूर्त, अदृश्य परमतत्त्वाचे ज्ञान आरूणीने त्याला दिले. हे तत्त्वज्ञान समजावून सांगताना संवादात्मक, शंकानिरसनात्मक आणि प्रायोगिक पद्धतीवर भर दिलेला दिसतो. वरुण भृगूला स्वविचारमंथनातून पंचकोशात असलेल्या आत्मतत्त्वाचे ज्ञान देतो आणि गौतम जाबालाला स्वविचारांनी निसर्गातून ब्रह्माच्या सोळा कलांचे ज्ञान प्राप्त करण्यास प्रेरित करतो. 'ब्रह्मज्ञानासारखा अतिगहन विषय या तीनही कथांमधून मांडलेला आहे. यातील गुरू हे उत्तम शिक्षक, शिष्याची मानसिक आणि बौद्धिक क्षमता जाणणारे, उत्तम मानसशास्त्रज्ञ आणि शिष्याला स्वानुभवातून ज्ञान ग्रहण करण्यास प्रेरित करणारे होते. तर शिष्यही गुरूची आज्ञा पाळणारे होते.

या कथांमधून दिसणारे ज्ञानरचनावादि अध्ययन –

1. पूर्व ज्ञानावर नवीन ज्ञानाची निर्मिती करणे. – हे ज्ञानरचनावादाचे महत्त्वाचे तत्त्व आहे. हे तत्त्व वरील तीनही कथांमध्ये आपल्याला दिसते. मीठ पाण्यात विरघळते ही नित्य पाहिलेली घटना. त्या घटनेच्या आधारे श्वेतकेतु न दिसणारे पण सर्वव्याप्त असलेले ब्रह्मतत्त्व जाणतो. अन्नामुळेच मनुष्य जन्माला येतो. अन्नावरच जगतो आणि अन्नातच विलीन होतो हे वारुणी स्वानुभवातून सर्वप्रथम जाणतो. त्यामुळे अन्न हेच ब्रह्म आहे हे त्याला त्याच्या विचाररूपी तपाने समजते. याच विचाररूपी तपाने आणि स्वानुभवाने तो क्रमाने पंचकोशातील ब्रह्मतत्त्वापर्यन्त पोहोचतो.

2. विद्यार्थीकेन्द्री सक्रीय अध्ययन प्रक्रिया – तीनही कथांमध्ये गुरुंनी विद्यार्थ्याला स्वतः अनुभव घेण्यास प्रवृत्त केलेले दिसते. त्याला विविध प्रयोग करायला लावून त्यांनी स्वतः ज्ञानाची निर्मिती करावी यासाठी प्रेरणा दिलेली दिसते.

3. नवीन कल्पनांची निर्मिती – 'ब्रह्मज्ञान' हा तीनही कथांचा विषय आहे. ही कल्पना पूर्णपणे अमूर्त आहे, पण मूर्त व्यावहारिक आणि लौकिक उदाहरणांच्या आधारे हे

तिघेही ब्रह्मतत्त्व जाणतात.

4. संज्ञा आणि संकल्पना समजणे. – श्वेतकेतू स्वानुभवाने प्रयोगाने सिद्ध झालेल्या त्रिवृत् करण्याची संकल्पना समजतो. हीच तीन तत्त्वे सृष्टीत सर्वत्र आहेत हे तो प्रयोगाने जाणतो.

5. मिळालेल्या माहितीची पडताळणी करणे – मिळालेल्या माहितीच्या पडताळणीसाठी आरुणी श्वेतकेतूला प्रयोग करायला लावतो.

ज्ञानरचनावादी अध्यापन – ज्ञानरचनावादी अध्यापनात गुरु शिष्यांना स्वानुभवाच्या आधारे ज्ञानरचना करण्यास प्रेरणा देतो. गुरुची भूमिका केवळ मार्गदर्शकाची किंवा समुपदेशकाची असते. यादृष्टीने आरुणी, वरुण आणि गौतम हे तीनही गुरु ज्ञानरचनावादी आदर्श गुरू होते. हे तिघेही कुठेही शिष्यावर ज्ञान थोपण्याचा प्रयत्न करीत नाहीत. त्यांच्या अनुभवानुसार व बुद्धिमत्तेनुसार त्यांना वेगवेगळे अध्ययनानुभव देताना दिसतात. जे तत्त्व त्याला समजाऊन सांगायचे आहे ते तत्त्व समजेपर्यंत विविध उदाहरणांद्वारे समजावून सांगताना दिसतात. ज्ञान अपूर्ण असल्यास त्याला पुनः पुन्हा विचार करायला लावून पूर्णतेकडे नेतात. हे अध्ययनानुभव ते विद्यार्थिकेन्द्री आणि विद्यार्थ्याचा सक्रिय सहभाग असलेले आहेत.

ज्ञानरचनावादी मूल्यमापन पद्धती – ज्ञानरचनावादी मूल्यमापनात विद्यार्थ्याने स्वतः विचार करून स्वकल्पनेने उत्तरे द्यावीत हे अपेक्षित असल्याने बहुआयामी प्रश्न विचारले जातात.

ही मूल्यमापन पद्धती विचारप्रवर्तक, विद्यार्थ्याच्या सृजनशीलतेला वाव देणारी आणि बोधात्मक बाबींवर भर असावी यावर NCF 2005 मध्ये भर दिलेला आहे. पारंपारिक मूल्यमापनपद्धती केवळ पुस्तकाधारित, स्मरणशक्तीवर अधिकाधिक भर असलेला दिसते. तसेच वस्तुनिष्ठ प्रश्नांद्वारे निश्चित उत्तरे असलेली ही पद्धत आहे. याउलट आता बहुआयामी उत्तरे असलेल्या मुक्त प्रश्नांवर अधिक भर असावा असे ज्ञानरचनावादी मूल्यमापन सांगते.

शिष्याच्या ज्ञानाचे मूल्यमापन करताना गुरु शिष्याला प्रश्न विचारताना दिसतात. या तीनही कथांमध्ये शिष्य निसर्गात दिसणारी तत्त्वे पाहून ती गुरुच्या

मार्गदर्शनाने समजून, नवीन ज्ञानाची निर्मिती करताना दिसतात.

अर्थबोधाशिवाय केलेले ज्ञानग्रहण विद्यार्थ्याला अहंकारी, स्वार्थी, इतरांना कमी लेखणाऱ्या वृत्तीचे बनतात. हे श्वेतकेतूच्या कथेतूनही दिसते. जेव्हा त्याला खऱ्या अर्थाने ब्रह्मतत्त्वाचे ज्ञान झाले तेव्हा त्याचा अहंकार गळून पडला. आजच्या शिक्षणपद्धतीत केवळ लौकिक ज्ञानावर भर असल्याने या ज्ञानाने विद्यार्थी अहंकारी आणि स्वार्थी होतात. या लौकिक ज्ञानाबरोबरच जर आध्यात्मिक ज्ञानाचेही संस्कार त्यांच्यावर झाले तर ते नैतिक मूल्यांनीही युक्त होतील. सृष्टिनिर्मितीच्या मागे एक परमतत्त्व आहे आणि तेच सृष्टीतील यच्चयावत गोष्टींमध्ये समरूपात व्याप्त आहे. हा विचार त्यांच्यात समभाव निर्माण करण्यास मदत करेल.

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Consciousness- Comments of Sri Shankara and Anandagiri in Prasnopanishad

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An elaborate discussion on Consciousness has been presented by Sri Shankara in the PrashnopaniShat. The discussion provides a bird's eye view of the important doctrines of his time.

Six students approach sage Pippalada and ask questions on the nature of creation, nature of God and his upasana, the three states of existence etc. which are part of aparavidya or inferior knowledge, so to say, and the next three questions are on para vidya or supreme knowledge. The sixth question is on the Ultimate Consciousness which is the substratum for all the appearances. Sri Shankara takes this opportunity to dwell on the subject in an elaborate manner and to finally propound the advaitic doctrine. In a catechistic style which was the order of his times, he discusses different theories.

The question is about where is the Shodasha kala purusha i.e. someone having sixteen parts or forms located. Sri Shankara draws some important conclusions after a detailed discussion and rejection of rival theories. They are:

- Consciousness (jnanam) is invariably present whereas the object of knowledge (jneya) may vary.
- All the kala-s i.e. so called limbs are but appearances on Brahman due to his power of maya,
- Consciousness precedes creation.
- The statements that the shodasha-kala-purusha dwells in the body and that 'the formless appears as having limbs, due to

avidya'(sakala iva nishkalah purushah lakshyate) imply the unity of jiva and the Brahman.

The question in the Upanishad is: 'Where does the Shodasha-kala-purusha, the complete, and so the ultimate entity dwell, and how is he/it to be known'? (6-1). The answer is: 'Here itself, inside this body'. Sri Shankara explains that it is in the hrridaya pundarika, the space of the heart, the said person dwells. Everywhere in Vedanta the heart space refers to Brahman i.e. Consciousness as established in the daharadhikarana of the brahma-sutra-s. Hence it is clear that Shodasha-kala-purusha refers to Consciousness i.e. Brahman.

On this follows an elaborate discussion about the consciousness principle which dwells in the hrridaya pundarika 'the heart-lotus' or the 'space within the heart' as it is metaphorically termed. When we say that the sixteen limbed entity dwells somewhere it implies that the Self is an entity with parts. If so, it contradicts shruti-s which say that the Self is pure consciousness and non-dual. Hence something has to be attributed to that Self in order to explain the so called limbs, prana-s, senses, the five elements etc. and herein comes the postulation of avidya or maya. As Sri Shankara says:

षोडशकलाभिरूपाधिभूताभिः सकल इव निष्कलः पुरुषो लक्ष्यतेऽविद्ययेति तदुपाधिकलाध्यारोपापनयेन विद्यया स पुरुषः केवलो दर्शयितव्य इति कलानां तत्प्रभवत्वमुक्तं प्राणादीनाम् .... चैतन्याव्यतिरेकेणैव हि कलाः जायमानाः तिष्ठन्त्यः प्रविलीयमानाः सर्वदा लक्ष्यन्ते ।[1]

The concept of avidya not only explains the limbs (i.e. the creation) but also explains the doership in Self (i.e. its role in creation). The associated concepts are adhyaropa (attribution or superimposition) apavada (removal) and upadhi (the limiting factor/adjunct). In brief, avidya is a power in the Brahman or consciousness which enables various appearances, otherwise called creation. avidya or nescience is not the mundane ignorance of the human being, but a power attributed to the Self. adhyaropa is the method adopted by vedantins to explain that all the appearances are but superimpositions on the consciousness, where as the underlying consciousness is one and the same. apavada is the process of realizing the truth behind the appearances by 'removing' or ignoring the superimpositions. The so called limbs or appearances are upadhi-s the (limiting factors, or circumscribing adjuncts) in the consciousness due to avidya. (The nature of avidya /maya is discussed in detail in several other places by Shankara, but a brief mention is made here). The sixteen limbs appear as it were and disappear in the vast ocean of consciousness by the power of avidya. Without this adhyaropa and apavada it would not be possible to explain creation by the changeless, actionless (akartrri) Brahman.

Views of his contemporary thinkers on the phenomenon of consciousness are briefly mentioned here by Sri Shankara. One group of Buddhists contend that just as the ghee melts in contact with heat, so does the Consciousness arises in different shapes, and disappears. Another group says that when such momentary consciousness stops as in deep sleep, the appearances disappear resulting in shunya or nothingness. In their view the 'I' feeling in the body, the Alaya vijnana as they call it, is the consciousness. This is said to be momentary or kshanika and it mutates into different shapes, making appearances possible, which are also momentary.

The logicians (naiyaayika-s) contend that the consciousness associated with objects of creation is ephemeral and that the

objects originate and decay within the eternal Brahman.

The lokayatas/charvakas i.e. the materialists however are firm in their view that creation/consciousness is due to the admixture of the four elements and nothing more.

Vedantins dismiss these postulations on the strength of Upanishadic statements such as satyam jnanam anantan brahma, prajnanam Brahma (Brahman is truth, consciousness and infinite, Brahman is consciousness) and many such statements. Knowledge/consciousness is all pervasive and when we perceive objects we do so because of the consciousness underlying such objects. (This is termed as vishaya chaitanya by later writers like Dharmaraja Adhwari). Such objects may change, but the consciousness principle does not change. Sri Shankara says: स्वरूपव्यभिचारिषु पदार्थेषु चैतन्यस्याव्यभिचाराद् यथा यथा यो यः पदार्थो विज्ञायते तथा तथा ज्ञायमानत्वादेव तस्य चैतन्यस्याव्यंभिचारित्वं, वस्तुतत्त्वं भवति किञ्चिन्न ज्ञायत इतिचानुपपन्नम् ।[2]

These objects are limiting adjuncts or upadhi-s on the consciousness. Moreover when we have knowledge of object A, we may not have knowledge of object B, but the consciousness underlying B is there. (A similar discussion is seen in Gita-bhashyam 2-16). Anandagiri further clarifies that the consciousness underlying A may look different from the consciousness associated with B, but its essence is same. It follows jnanam is eternally present irrespective of the presence of objects.

It can't be questioned (as done by the nihilists) that in deep sleep there is absence of consciousness. It is the illuminator of objects, like light illuminates things. Absence of light should not be inferred if there is no object in front available for illumination, just as one cannot imagine the absence of eye when it can't perceive things in darkness.

The nihilist further argues: 'there is jnanam/knowledge only when there is an object and not otherwise. In other words, when there is no object there is abhava i.e. non-existence of knowledge'. (His aim is to prove abhAva).

The vedantin answers: 'while saying so you have cognized abhAva/non-existence. Without knowledge you cannot have cognition of non-existence also. Knowledge is ever existent and the nihilist is indirectly admitting that non-existence is a jneya/knowable entity'.

The nihilist again objects: 'an object/knowable/jneya is different from the underlying consciousness/jnanam but jnanam cannot be distinguished from jneya'. (A fine distinction is being made between the content of knowledge of an object and knowledge itself. The nihilist's attempt is to prove abhava/non-existence.)

The vedantin dismisses this as an illogical proposition. The nihilist is unable to prove that the absence of a knowable will logically lead to the absence of knowledge. (Knowledge is eternal). Anandagiri further points out to the nihilist concept of Alaya-vijnana. (Briefly speaking, the I consciousness within oneself and the sensory perceptions which this I receives is Alaya-vijnana. This knowledge is kshanika or momentary but the stream of such impressions or Alaya-vijnana-santati is ever present. This 'I' consciousness mutates into different shapes and makes appearances possible. Based on this the nihilists admit knowledge of deep sleep/sushupti). Anandagiri points out that when the knowledge/memory of deep sleep is admitted, the nihilist cannot deny the existence of knowledge in the absence of a knowable.

The vedantin goes on to distinguish between 'knowledge' and 'knowable'. The knowledge of a non-existent object is different from the knowledge of its absence. Knowledge is the illumi-

nator, abhivyanjaka of non-existence also, or in other words, non-existence also requires an illuminator. Every object is knowable to some knowledge and that knowledge which is different from its object is eternal. Thus the difference between jnana/illuminator and jneya/illuminated is indisputable. Abhava cannot exist or be known without a substratum of knowledge. In other words, all things are jneyas i.e. objects of knowledge, but knowledge itself is not known.

The Buddhist has a problem to accept this, because it would question the omniscience of Buddha, as the Buddha is called sarvajna/omniscient. Hence they pose a question that if knowledge is not known, then your so called Brahma also would not know himself.

The vedantin clarifies that Brahman is not a jneya, an object to be known by Itself, but Knowledge itself, self-luminous and one. All the appearances/kalas, the variegated world with its diverse forms are but appearances within this knowledge because of divergent upadhis, the names and forms.

Here comes the postulation of upadhi by the vedantins. (It is not a second postulation but a corollary of the first postulation of avidya/ajnana. It is in fact an effect of avidya. This is not going to attract duality in the Brahman. An elaborate discussion on this can be found the thirteenth chapter of the commentary on Gita). An upadhi is a delimiting factor which explains the divergence at the transactional level. Etymologically it says: upa samipe sthitva sviyam rupam anyatra adadhati, i.e. by its mere presence it imparts its appearance to the nearby object, just as a red flower would make a vase appear red in its presence. This is an example usually given by Sankhyas. The vedantins usually give the example of sun and multiple reflections of the same sun in the water in

different receptacles. Just as the sun is the basis for all reflections, consciousness is the basis for all appearances. These are superimposed (adhyaropa)on the pure consciousness and through knowledge only these superimpositions disappear(apavada).

The Buddhists feel obliged to prove the omniscience/ sarvajnatva of Buddha, but the vedantins are under no obligation to prove the same in the case of Brahman, because the so called sarvam i.e. everything seen is a manifestation of non-knowledge/ avidya. Elsewhere, the word sarvajna is explained by Shankara as sarvah and jnah i.e. everything and knowledge.

All the above discussion has only addressed the first part of the question i.e. who is the Shodasha-kala-purusha. The second part of the question is: where does he dwell? The Upanishad says: 'it is here, within this body'. Is it something like a fruit in a basket? No, because Brahman is also the cause of the appearances, i.e. the pranas/life force, the five elements, the five senses etc. The body itself is the effect of the sixteen kalas(limbs) and hence the entity which is the cause cannot be said to be confined in the effect. Anandagiri adds: if It is merely within the body, then It would also be anitya/impermanent like the body. The mention of being within the body is only to show availability within the body and not to delimit It to the body. The body can only be said to be an upadhi or a limiting factor which helps to identify the Ultimate. Here is an important statement by implication. It is about who is the sixteen-limbed person? S.S.Shastry, in his note explains that the person has been identified by some as the jiva, but it does not contradict the advaita doctrine which propounds the unity of jiva and Brahman.

Regarding the manner the shodasha-kala-purusha dwells in the body, Shankara says that it is not like the kernel stays in a

mango fruit, which is within the fruit and becomes a cause at a later stage. The mango tree is the cause (of the fruit) which is the cause (for kernel), and so the tree is the cause of another cause with respect to kernel. But in such an example there is a supporter-supported relationship which cannot be said in the case of Brahman which is partless. In the example the tree, the fruit and the kernel are different parts.

Here Sri Shankara makes an important statement: 'chetanapurvika hi srishtih' i.e. the creation is preceded by intelligence. The vedantic theory is that it is the Consciousness which appears in different forms i.e. in different upadhi-s. The Consciousness which is infinite appears as encompassed by the body or any other upadhi it takes. In the present upanishadic line also, the text 'within the body' has to be understood on a different analogy of space within the brahmanda/the cosmic egg. Through all experiences and cognitions like seeing, listening and feeling the presence of Brahman is felt and in that sense the Brahman i.e. Shodasha-kala-purusha is said to dwell in the body. It is not confined or circumscribed by the body, but the body is a vehicle or medium or upadhi through which Brahman is felt and realized. Brahman /Consciousness precedes creation (which is an appearance) and thus becomes the cause for it.

Thus an outline of the philosophical argument of Sri Shankara's time can be seen in his commentary on the sixth question of the Upanishad.

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Brief Notes on the Administrative System of Harshavardhan

Dr.Manju Singh

The down fall of Gupta Empire formed into a number of small independent kingdoms in North India.One kingdom was at Thaneswar ruled by the Vardhana dynasty. Prabhakara Vardhana was the one who founded the Vardhana dynasty. He was the first king of the dynasty with his capital at Thaneswar which is now a small town in the vicinity of Kurukshetra in the state of Haryana nearly 150 km. from Delhi. Vardhana had two sons called Rajya Vardhana & Harsha Vardhana and only one daughter, Rajyasree. Prabhakara Vardhana the founder of Vardhana Dynasty was a mighty warrior. After the death of the founder, his son Rajya Vardhana succeeded him. But, soon the enemies murdered him and then Harsha became the ruler of Thaneswar in AD 606 and ruled up to AD 647.

King Harshavardhana was born in 590 BC to Prabhakar Vardhan. His elder brother was Rajyavardhan, the king of Thaneswar. He was instrumental in consolidating the small republics and small monarchical states that had sprung up in North India after the downfall of the Gupta dynasty. Harsha Vardhan united the small republics from Punjab to Central India and they accepted him as their king in 606 AD. Though Harsha was only sixteen years old when he ascended the throne, he proved himself to be a great vanquisher as well as a competent administrator.

Harsha Vardhana defeated the rulers of Malwa and Kanauj. Rajya Vardhan's and Harsha's sister Rajyasri had got married to the Maukhari king, Grahavarman. Later after some years he had been defeated and killed by King Deva Gupta of Malwa and after

the death of her husband Rajyasri had been cast into prison by the victor. Harsha's brother, Rajya Vardhan, then the king at Thaneswar, could not stand this affront on his family, marched against Deva Gupta and defeated him. But it so happened at this moment that Shashanka, king of Gauda in Eastern Bengal, entered Magadha as a friend of Rajya Vardhana, but in secret alliance with the Malwa king. Accordingly, Shashanka treacherously murdered Rajya Vardhan.

Harshavardhana was a great Indian Emperor, who ruled over the northern parts of India for a period 40 years in the history of India. The great empire was spread over the states of Punjab, Bengal, Odissi and the entire Indo-Gangetic plain, lying to the north of the Narmada River. He extended the kingdom from the Bay of Bengal to the Arabian Sea and from the Himlayas in the North to the Narmadha in the South. He also tried with his efforts to bring South India under his rule. Harsha Vardhana was very much fond of literature and himself was a great scholar. He wrote three dramas called Ratnavali, Nagananda and Priyadarshika. Bana was the chief among scholars in this court. His famous writings are Harsha Charita and Kadambari. Haridatta and Jayasena were also patronized by him in 630 BC, Harshavardhana faced defeat at the hands of Pulakesi II, the Chalukya King of Vatapi, in Northern Karnataka. This defeat resulted in a truce between the two kings, with Harsha accepting River Narmada as the southern boundary for his kingdom.Kind Harsha left for the holy abode in the year 647 AD, after ruling over the Indian subcontinent for more than 41 years. The Vardhana Dynasty came to an end by the death of Harshavardhana. As he did not have any heirs, his empire rapidly collapsed into small states again.

In an oriental despotism the sovereign is the centre of the

state and the success of the administration depends on his ability and benevolence.

The success of Harsha's administration is testified by Hiuen-Tsang. He was highly impressed by the character of Harsha's civil administration, which he considered to be founded on being principles. Instead of relying on the services of trained bureaucracy, the king personality supervised the administration, constantly toured the provinces and extended justice to all.

The royal tours were not merely confined to urban areas, but rural areas also received equal attention. The tours were conducted in the manner of state processions accompanied by music and drums during marching. No other king was allowed to use such "music pace drums".

During the tours he punished the evil doers and established contact with the people. The tours were only suspended during rainy season. In this way he need to keep contact with public opinion. He took upon himself the duties of a royal inspector and listened to complaints inspected general working of the administration and also made donations.

King:

King occupied the highest position in the administration. King used to adopt the titles of 'Param-Bhattarak', 'Parmeswar' 'Paramdevta', 'Maharajadhiraj' etc. The king was despot and absolute and enjoyed the supreme position in the state. But in practice, he enjoyed limited power, being subject to the rules of the Dharma, the laws and customs of the land, and to the wise advice of the ministers and courters.

He had also to respect the wishes of the subjects. The king was no doubt the supreme law-marker, the chief executive, and

the fountain of justice. He was the central figure of the entire administrative machinery working like its pivot. But they never misused their unlimited power.

In the field of liberality and charity on king can equal him much less surpass him. The king appointed Samantas and other officers. Bana has described Harsha as the incarnation of all the Gods. He led the army in the battle field. Harsha made a tour of the whole country for the welfare of the people.

He travelled frequently in order to keep himself informed about the condition of the people and to make himself accessible to them.These tours also gave him opportunity to supervise the administration. In the later half of his reign, he spent most of his time in these tours from place to place.

He took upon himself, as-it were, the duties of a royal inspector Hiuen-Tsang writes that "he was indefatigable and the day was too short for him. Like Ashoka, he was ever prepared to work for the good and welfare of the people.

Officers:

There was a council of ministers to assist Harsha. They were called 'Sachiv' or 'Amatya". The Chief Sachiv of Harsha was Bhandi and Sandhi Vigrahak was 'Avanti' Sighavad was his senapati. Skanda Gupta was also one of the ministers who were the Senapati of elephant's wing of army.

It is known from Madhuvan inscription that Governor was called "Rajasthaniya". 'Vishavapati (Head of the District), Uparika (Head of the province). Kumaramatya were the other following list of Harsha's Ministers:

(1) Mahasandhivigrashikrita (Minister of War and Peace)

(2) Mahabaladhikrita (Officer in Supreme Command in the area)

(3) Baladhikrita (Senapti or Commander)

(4) Brihadavavara (Head of Cavalry Officer)

(5) Katuka (Commandant of the Elephant Force)

(6) Pathi (Superintendent of Soldiers Barrack)

(7) Chata-Bhata (Irregular and regular soldiers)

(8) Yama-Cetis (Women watchers at night)

(9) Duta (Ambassador)

(10) Rajsthaniya (Foreign Secretary)

(11) Kumar Matya (Counsellor of the Prince)

(12) Uparika (Official tittle of the Governor of province)

(13) Vishavapati (The head of Vishaya or, Morden district)

(14) Daussadhanika (Superintendent of villages)

(15) Bhogika or Bhogapati (One responsible for the collection of stale produce)

(16) Mahapratihara (Chief Warden)

(17) Mimansak (Justice)

(18) Akshapatralika and Dukula (Keepers of the Records)

These names show that Harsha's administration was sweet and sound. The administration was feudal in nature. Hiuen-Tsang writes the officers were assigned land.

Army:

Harsha had built up a vast empire. The safety and security of such an empire needed a big army. It is due to this reason that Harsha had paid his special attention to the maintenance of a big and strong army.

The basis of recruitment in the army was bravery and merit. The profession of a soldier had become hereditary. The son of a soldier also joined the army as a soldier. "According to Hiuen-Tsang, Harsha's army consisted of 6000 elephant and 100,000 cavalry. There were a large number of camels also in his army. The Samantas and the friendly kings also provided bands of soldiers. For example, Kamrupa king had met Harsha along with 2000 elephants.

According to Bana, Harsha received a large number of elephants in gifts from Samanta kings. Harsha were purchased from Sind, Afghanistan and Persia. Infantry, cavalry and elephants were the three main branches of Harsha's army. The use of chariots was not prevalent. Some of the inscriptions of that time make mention of Naval forces also.

Mahasandivigrahadhikrita was the chief officer if the military department. He was entitled to make war and peace. Mahabaladhikrita was the officer who organised the army.

The officers known as Baladhikrita, Senapati, Patasva Pati, Katuka Pati etc. worked under the subordination of Mahabaladhikrita.

Police Department: The Police Department of Harsha was very efficient. It worked like modern police department. The names of the officers of this department are some what similar to the officers of the Gupta period. Following were some of the officers of the police department:

(1) Dandapashika.

(2) Dandika.

(3) Chaurodvaranika.

(4) Yama Cheti

Intelligence Department: There was fine system of spies who turned throughout the state and secretly detected the crimes.

Criminal Law: The criminal law was more severe than that of the Guptas. The criminals were punished with imprisonment or, mutilation of limbs. Ordeals by fire, water and poison were restored to determine the guilty of innocence of accused persons.

Provincial Administration: The Empire of Harsha was divided into several provinces which were known as 'Bhukti'. These 'Bhuktis' were further divided into Visayas (districts) and Visayas were divided into several 'Pathakas' (Tehsils). Village was the smallest unit)' of administration.

The provincial ruler or head to the province was called "Uparika" The Visava was called "Visavapati". There was Dandika Chaurodvaranika. Dandapasika etc. to help the rulers of province and district.

Village Administration: The head of the village was called 'Grainika'. An official called 'Mahattar' was appointed to look after the village. He used to be either some salaried officer or some respectable man. Bana has referred to an officer called 'Agraharika' who probably looked after the lands given in charity.

Akshapatalika' was an official like the modern Patavari. However, Gramika and 'Asthakula Adhikari' were the Chief Officers of the village administration. According to Dr. Dasaka, 'Asthakuladhikaran,' was empowered to inspect as many as eight small departments.

Revenue Administration: Hiuen Tsang praises the revenue system of Harsha. In general, taxation policy was liberal. The

people were not subjected to appressive Economic measures. The cultivators paid only one- sixth of their produces as taxes. It is known from the Madhuvana copper plate that the king's dues from a village were of two kinds.

One was the Tulya-Meya or, the taxes depending on the weight and measures of the things sold. The other was the Bhaga-Bhaga-Kara-Hiranyadi or the share of the produce, taxes and payments in cash from other source of income. The sources of income were:

(1) Udranga (a type of Land Revenue)

(2) Uparika (Taxes besides the regular fines)

(3) Hirenya (Gold)

(4) Ordinances.

Money was also realised by imposing fines. But dusties on goods were light. Mines and buried Treasures were considered as the property of the king.

Expenditure: Regarding the expenditure incured by the state Watts says that "the income of the state was divided into four parts. One part was for the expenses of the Government and state worship, from the second was disbursed the salaries of the slate official.

Third part was spent to reward the high intellectuals and the last for acquring religious merits by various sects". Out of this income, Harsha spent money for building rest houses and hospitals for the benefit of the people. The soldiers and smallers of the state were paid in cash.

Diplomacy: Harsha was a diplomat. He made a treaty of alliance with Bhaskarvarman of Kamrupa; which exposed Shashanka to attack from two fronts. The martimonial alliance with Dhruvasen

caused a rift between the Northern Gujara kingdom of Valabhi and the Southern Gujara kingdom of Dada who was a feudatoty of the early king Pulakessin-II. Harsha was impressed by Hiuen Tsang's description of the power of the Chinese emperor and in his turn sent an envoy to his Court.

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detail in his book. He mentions that rulers traditionally belonged to the Kshatriya caste and his specific mention that Harsha was a feishe was probably because this was an uncommon occurrence

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Jagannatha Pandita's comments on the sutra हलन्त्यम्

Dr.Jatindramohan Mishra

Abbreviations : BD (Bhattojidikshita), PMR(Praudhamanorama), VSK(Vaiyakarana siddhantakaumudi), PJ (Panditraja Jagannatha), V (Vartika), MB (Mahabhashya), N.Bh. (Nagoji Bhatta)

This is a rule which gives इत् संज्ञा to the last consonant of an उपदेश. The natural meaning obtained by continuation of words from the previous rule उपदेशे अन्त्यं हलित्स्यात्, i.e- the last हल् in the उपदेश is called इत्. Here, हल् is a प्रत्याहार which is formed by the संज्ञा rule आदिरन्त्येन सहेता. The rule means, the initial letter joined with the last इत् letter makes a संज्ञा which stands for the letters in middle and the intial letter as well. So, the letter ह (of the fifth माहेश्वर सूत्र 'हयवरट्'), joined with ल् (of the last माहेश्वर सूत्र 'हल्' which is the last इत् letter) forms the प्रत्याहार 'हल्'- Issue (1) - The problem here is, हल् प्रत्याहार cannot be understood until there is knowledge of 'इत्' संज्ञा of ल्. And 'इत्' संज्ञा वलि' cannot be understood unless there is knowledge of हल् प्रत्याहार.

Thus, there is mutual dependence in between the rules 'हलन्त्यम्' and 'आदिरन्त्येन सहेता'. This problem is called the fallacy of Inter-dependence, i.e., 'अन्योन्याश्रयदोष'.

Many tradional scholars have their opinions regarding the removal of the fallacy.

BD's Opinion - BD (Bhattojidikshita), in his texts VSK(Vaiyakarana siddhantakaumudi) and PMR(Praudhamanorama), has repeated the same rule assigning two different meanings to it.

1- हलन्त्यम् – हलि अन्त्यम् इत्

2- हलन्त्यम् – हल् अन्त्यम् उपदेशे इत्

The first explanation is obtained by dissolving the compound as a सप्तमी तत्पुरुष or a केवल समास, which is formed by the rule 'सह सुपा'. For सप्तमी तत्पुरुष, we have to go for योगविभाग, as the original rule is सप्तमी शौण्डैः, which delimits the locative compounds only with the words existing in the 'शौण्डादि' group.

In the tradition, all the rules prescribing the विभक्ति तत्पुरुष compound are split in order to have flexibility in application and accommodating some other examples.

So, applying the first meaning of हलन्त्यम्, ल् of the last माहेश्वर rule 'हल्' gets 'इत्' संज्ञा. Taking the इत् letter ल्, the प्रत्याहार 'हल्' is made by the rule 'आदिरन्त्येन सहेता'. Thus, 'हल्' संज्ञा conveys all the consonants.

Then, the second meaning of the rule that 'उपदेशेऽन्त्यं हल् इत् स्यात्' is applied in order to give 'इत्' संज्ञा to the last consonant of all the उपदेशे, such as अइउण्, ऋलृक् etc. And taking those last इत् letters, different संज्ञा are made like अण्, अक्, अच्, हल् etc. This is how BD removes the fallacy of Inter-dependence.

PJ's Criticism - PJ is not happy with BD's explanation of repetition, because that will lead to prolixity and is against the spirit of Paninian system. Without repetition the fallacy should be removed. He, therefore, explains three different ways in order to remove the fallacy and get the desired sense as well.

1. By the technique of योगविभाग, the rule is split into two. 1. हल्, 2. अन्त्यम्. In the second rule 'अन्त्यम्', 'ल्' is imagined which is dropped by the rule 'संयोगान्तस्य लोपः'. In that rule 'अन्त्यम् ल्', the words उपदेश and इत् are continued. Thus, the sentence becomes "उपदेशे अन्त्यम् हल् इत् स्यात्". Thus, we get the sense that the last letter 'ल्' in the उपदेश

'हल्' is called इत्, and taking that इत् letter ल्, the प्रत्याहार 'हल्' is formed.

Here, the rule 'अन्त्यम् ल्' is not only applied to the 14th माहेश्वर rule 'हल्' but also to all the उपदेशे where 'ल्' is the last element, such as the suffix णल् etc. So, to assign 'इत्' संज्ञा to ल् in 'णल्', we need not take resort to the rule 'हलन्त्यम्', rather the only part अन्त्यम् ल्, which serves the purpose.

Further, for the meaning of the first rule 'हल्', logic of देहलीदीप is to be taken resort along with the continuation of words from the previous rule. So, in the rule 'हल्', the words उपदेशे and इत् are continued from the previous rule and the word 'अन्त्यम्' is obtained by देहलीदीपन्याय. This is the original meaning of the rule "उपदेशेऽन्त्यं हलित्स्यात्".

Logic of देहलीदीप means, a lamp at the threshold which illuminates both inside and outside the room. By the same manner, the word 'अन्त्यम्' is to be construed with 'हल्' and अन्त्यम् (ल्), as well.

Thus, taking 'इत्' संज्ञा वलि' पद 'हल्' by the rule अन्त्यम् ल्, 'हल्' प्रत्याहार is formed and by the rule 'हल्', the last consonants of all उपदेश are called 'इत्'-

2. In the second explanation PJ avoids योगविभाग, but imagines another rule consisting of the single letter 'ल्' itself. Thus, 'हलन्त्यम्' is one rule and 'ल्' is another. In the second rule and 'ल्', three words are continued, i.e., 'उपदेशे' and 'इत्' from 'उपदेशेऽजनुनासिक इत्' and 'अन्त्यम्' from the rule 'हलन्त्यम्'. Thus, the rule means, 'उपदेशेऽन्त्यम् ल् इत्स्यात्', i.e., 'ल्', which is the last element in उपदेश is called इत्. Thus, ल् in हल् as well as in णल् etc. are called 'इत्' by the rule 'ल्' only. And taking this इत् letter 'ल्', 'हल्' प्रत्याहार can be formed, which is used in the rule 'हलन्त्यम्', to convey 'इत्' संज्ञा to the last consonants in 'अइउण्' etc.

Here, PJ. expects the पूर्वपक्ष that the uttered and heard sentences only can convey the meaning. So, when 'ल्' is not heard in the rule in both the explanations it should not be considered to be conveying the sense.

But, PJ is of the view that learned people can sense the meaning from an unheard sentence too, which he explains on the rule 'अणुदित्सवर्णस्य चाप्रत्ययः' mentioning that unheard scripts also carry their meanings.

PJ, seems to be not satisfied with his own explanation. So, he tries for some more short-cut methods to solve the problem.

3. Consider the letter 'ल्' in the rule 'हल्' as अनुनासिक. This nasalness can force the implementation of the former rule 'उपदेशेऽजनुनासिक इत्' for 'इत्' संज्ञा. Although, the rule needs nasalised अच् for 'इत्' संज्ञा, still अनुनासिकत्व being futile, here enforces 'इत्' संज्ञा even of a consonant.

Thus, repetition of the rule 'हलन्त्यम्' is not necessary as the purpose of 'इत्' संज्ञा जव ल् separately is served by the previous rule. And thus, taking ल् which is इत् by 'उपदशे...', 'हल्' प्रत्याहार is formed, which is used for the conventional meaning of the rule 'हलन्त्यम्'.

4. Or finally imagine a nazalised ल् after हल् which is dropped by the rule 'संयोगान्तस्य लोपः', which is assigned 'इत्' संज्ञा by the rule 'उपदेशे' taking the same सामर्थ्य of nasalness.

In the last two explanations PJ takes the rescue of सामर्थ्य of nasalness in order to assign 'इत्' संज्ञा even to a consonant. So, a पूर्वपक्ष may arise that if consonant ल् is given 'इत्' संज्ञा, there is possibility of 'इत्' संज्ञा in the example of यँल्लोकम्. Here, nasalised ल् is the substitute in place of अनुस्वार (यं) which is the last consonant. So, by 'उपदेशे...', this can be called इत् as in 'हलॅल्' (the imagined rule).

PJ rejects this possibility as 'इत्' संज्ञा is restricted only to the उपदेश which means the early utterance, i.e., आद्योच्चारणम् such as धातु, सूत्र etc. PJ may have the doubt regarding यँल as an उपदेश as in the list of उपदेश, the substitutes are also included (i.e., आगमाः प्रत्ययादेशा उपदेशाः प्रकीर्तिताः ।) Therefore, he provides another solution as असिद्धत्व of परसवर्ण substitute in the view of 'इत्' संज्ञा.

The rule 'अनुस्वारस्य ययि परसवर्णः', being in the त्रिपादी is considered असिद्ध (as if not effected) in the view of the rule that prescribed 'इत्' संज्ञा i.e., 'उपदेशेऽजनुनासिक इत्' here.

Here, it may be observed that the first logic of PJ in order to avoid 'इत्' संज्ञा in यँल्लोकम् etc. also can be as valid as the second logic. By taking आद्योच्चारणम् as the sense of 'उपदेश', as the nasalised लँ substitute is not directly the 'early utterance' but by the way of परसवर्ण, it may not be considered as उपदेश as the substitutes like तिप् etc. are considered as उपदेश.

However, all the debates begin taking 'इत्' संज्ञा वलि by the rule 'उपदेशेऽजनुनासिक इत्'.

Three out of four solutions provided by PJ in order to avoid the fallacy of Inter-dependence are based upon the imaginative 'ल्' which is dropped by the rule 'संयोगान्तस्य लोपः'. So, now the basic question arises whether 'ल्' is eligible to be dropped by the rule 'संयोगान्तस्य लोपः', which BD strongly refutes in his PMR.

According to PMR 'संयोगान्तस्य लोपः' cannot be applied to ल् as the अपवाद V यणः प्रतिशेधो वाच्यः restricts so.

This is originally discussed in MB in the context of सुद्युपास्यः where य् substitute comes under the application of 'संयोगान्तस्य लोपः'. There, MB denies the elision of य् although it is at the end of the in which ends with संयोग. To deny the elision of य्, MB takes recourse of three different Vs which may solve the problem in-

dependently. Those are -

1. यणः प्रतिषेधो वाच्यः

2. संयोगान्तस्य झलो लोपः

3. बहिरङ्गलक्षणात्वाद्वा

The second V is formed taking back the word झलः from the subsequent rule 'झलो झलि' (8-2-26) by अपकर्ष and that delimits the area of the rule 'संयोगान्तस्य लोपः' (8-2-23) . This elsion of य् पद सुध्युपास्यः is prohibited.

The same can be prohibited by the third V as well, i.e., by the maxim 'असिद्धं बहिरङ्गमन्तरङ्गे'. यण् substitute is बहिरङ्ग as that is based on two words and elision of य् is अन्तरङ्ग as that is based on single word (पदद्वयसापेक्षं बहिरङ्गम् एकपदसापेक्षम् अन्तरङ्गम्). And यण् substitute is असि) in the view of elision of संयोगान्त य्.

So, BD refutes the elision of ल् by 'संयोगान्तस्य लोपः' taking recourse of the early two Vs.

PJ has the counter argument in order to justify the elision of ल् by 'संयोगान्तस्य लोपः' taking resort to the third V 'बहिरङ्गलक्षणत्वाद्वा'. In his opinion, elision of य् पद सुध्युपास्यः can be denied taking either of the three V and not combined. So, if the third V 'बहिरङ्गलक्षणत्वाद्वा' is taken to save the elision of य् पद सुध्युपास्यः, there is no harm allowing the elision of ल् इल 'संयोगान्तस्य लोपः'.

As the dominion of the three Vs are different, different forms are possible as BD himself has agreed different forms in the context of गिरिवेष्म् and गिरिवेट्.

The V यणः प्रतिषेधः वाच्यः does not restrict the elision of संयोगान्त 'म्' and thus the form becomes गिरिवेष् and further गिरिवेट् ('झलां जषोऽन्ते' and 'वाऽवसाने).

But the next V 'संयोगान्तस्य झलो लोपः' does not allow elision of म् as it is excluded from 'झल्' प्रत्याहार and the form remains as गिरिवेष्म्.

Thus, accepting different forms by different Vs means the application of the three Vs are optional and independent of each other and hence accepting the third V 'बहिरङ्गलक्षणत्वाद्वा' can make the elision of ल् possible by 'संयोगान्तस्य लोपः'.

This is how PJ refutes the view of BD that 'ल्' is not a subject matter of 'संयोगान्तस्य लोपः'.

But, before coming directly to the debate of implemention of different Vs, PJ raises the पूर्वपक्ष जींज ल्, in 'अन्त्यम् ल्' cannot be elided by 'संयोगान्तस्य लोपः' as the rule means "संयोगान्तं यत्पदं तदन्तस्य लोपः", i.e., the in which ends with संयोग gets its last part elided. Here, the in which has the single letter ल् cannot be considered as संयोगान्त in because संयोग and in are jointly intended in 'संयोगान्तस्य लोपः'. To avoid such problem, PJ takes the rescue of the secondary meaning of the rule as 'संयोगान्तस्य सतः पदान्तस्य लोपः', i.e., लोप is effected on the letter which happens to be the end of a संयोग and the end of a in. Thus, in 'अन्त्यम् ल्', ल् is the last letter of the संयोग 'म्ल्' and the last letter of the in 'ल्' itself by the maxim 'आद्यन्तवदेकस्मिन्' or by the maxim 'व्यपदेशिवदेकस्मिन्'.

The difference between the two explanations of the rule is because of two kinds of interpretation whether संयोग means the conjunct as a whole or the parts of the conjunct independently. This is discussed in the MB in the way of two maxims 1. प्रत्येकं वाक्यपरिसमाप्तिः and 2. समुदाये वाक्यपरिसमाप्तिः.

The first maxim gives the way to consider the part of the conjunct as संयोग which leads towards the secondary meaning of 'संयोगान्तस्य लोपः' as "संयोगान्तस्य सतः पदान्तस्य लोपः" as in case of 'म् ल्',

'ल्' is considered as संयोग and so the same is संयोगान्त.

And the second meaning, i.e., "समुदाये वाक्यपरिसमाप्तिः" gives the way to consider the whole conjunct as संयोग and not the part independently. Hence, in case of 'अन्त्यम् ल्', 'ल्' independendly cannot be considered as 'संयोग' and so not संयोगान्त. And so it cannot be the subject matter of 'संयोगान्तस्य लोपः'.

Here, in the MB 'समुदाये वाक्यपरिसमाप्तिः' is considered as the primary view and so the first meaning of 'संयोगान्तस्य लोपः' is "संयोगान्तं यत्पदं तदन्तस्य लोपः" and not the other, i.e., "संयोगान्तस्य सतः पदान्तस्य लोपः". So, how then can ल् be elided by 'संयोगान्तस्य लोपः' is the issue.

In order to solve the problem PJ takes help of the ज्ञापक in the form of mention of the word 'अन्त' in the rule 'संयोगान्तस्य लोपः'. As it comes under the domain of the अधिकार rule 'पदस्य' (P-8-1-16), the maxim 'पदाङ्गाधिकारे तस्य च तदन्तस्य' helps obtaining the sense of 'अन्त'. Hence, mention of 'अन्त' in the rule becomes futile. Its futility indicates that the secondary view, i.e., प्रत्येकं वाक्यपरिसमाप्तिः should be considered here along with the primary views.

PJ seems to opine that it is not the first occasion to implement the secondary meaning of 'संयोगान्तस्य लोपः' in order to obtain the elision of 'ल्', but BD himself has accepted this view in number of occasions in PMR and SK. For instance, in the rule 'कर्मवत्कर्मणा तुल्यक्रियः' in PMR, in order to obtain the sense of 'लकार', BD has imagined its existence in between the two previous rules as 'व्यत्ययो बहुलम् (P-3-1-85) and लिङ्याशिष्यङ् (P-3-1-86), i.e., व्यत्ययो बहुलल्लिँङ्याशिष्यङ्, the imagined संहितापाठ, where the imagined 'ल्' is dropped. That 'ल्' cannot be dropped unless the secondary explanation is accepted.

Also in SK, on the rule 'स्थानिवदादेशोऽनल्विधौ', on account of explaining MB about dissolving अस्तिसिचस् स्, BD accepts संयोगान्तलोप

of 'स्' which is a very similar case that of 'ल्'. And he cleary mentions the extensional meaning of the rule as "संयोगान्तस्य सतः पदान्तस्य लोपः" and accepts the statement of पदमञ्जरी regarding the futility of 'अन्त' in the rule 'संयोगान्तस्य लोपः'.

MB also supports this secondary view by the way of allowing 'संयोगान्तस्य लोपः' at वृक्षस्स्, i.e., when there is single remainder of the stem, the case ending suffix is dropped by 'संयोगान्तस्य लोपः'. This is explained in the MB on the rule 'सरूपाणामेकशेष एकविभक्तौ'.

Kaiyata, on the same rule wants the elision of case-ending 'स्' letters by the rule 'हल्ङ्याब्भ्योदीर्घात्सुतिस्यपृक्तं हल्'. But his view is refuted by both BD in SK on the rule 'स्थानिवदादेशोऽनल्विधौ' and PJ here as that goes against the intention of MB and when the stem is super imposed, the rule cannot be applied.

Thus, establishing the secondary meaning of 'संयोगान्तस्य लोपः' as "संयोगान्तस्य सतः पदान्तस्य लोपः" and accepting the third V 'बहिरङ्गलक्षणत्वाद्वा' in case of सुध्युपास्यः, दध्यत्र etc. in the MB, PJ refutes the claim of BD that the letter 'ल्' is not a subject matter of संयोगान्तलोप (लकारस्य संयोगान्तलोपः दुर्लभः).

The solution in the way of repetition of the rule 'हलन्त्यम्', in order to remove the fallacy of inter-dependence is not first discovered by BD. But Sh.K., the author of प्रक्रियाप्रकाश also mentioned about that, but did not accept it as it leads to prolixity. He, therefore, accepted the way of तन्त्रवृत्ति or एकशेष. तन्त्र means, the word, once mentioned can convey both the meanings (तन्त्रं नाम सकृदनुष्ठितस्योभयार्थसमर्थकत्वम्– प्रक्रियाप्रकाश on the rule 'हलन्त्यम्'). Thus, 'हलन्त्यम्' means, "हल् हल् अन्त्यम्". The second हल् is a षष्ठी तत्पुरुष compound as "हस्य ल्". The sense of genitive here, is proximity, i.e., ल्, which is near or subsequent to g. This is how, ल् in the 14th माहेश्वर rule gets 'इत्' संज्ञा which does not need the sense of प्रत्याहार. After

ल् gets 'इत्' संज्ञा, the प्रत्याहार 'हल्' is obtainbed by the rule 'आदिरन्त्येन सहेता' and further the rule 'हलन्त्यम्' assigns 'इत्' संज्ञा to the other consonants which are the end of other माहेश्वर सूत्र. Thus, the fallacy of Inter-dependence is removed by Sh.K. and विठ्ठल, the author of प्रकियाप्रसाद.

BD mentions this view as prima-facie and refutes later. The other prima-facie view is also quoted in PMR, which belongs to Kaiyata. That is, in order to solve the same problem समाहारद्वन्द्व of हल् and ल् is accepted by Kaiyata and ल् is dropped by 'संयोगान्तस्य लोपः'.

Both the prima facie views are refuted by BD in PMR.

The first, i.e., तन्त्र or एकशेष, because the compound is difficult when "k"Bh is in the sense of proximity etc. As he provides the counter examples as ब्राह्मणकम्बल or चित्रगु etc. ब्राह्मणकम्बल cannot mean the blanket (of somebody else) near the Brahmin and so on.

And the second prima facie view is refuted, because 'ल्' is not the subject matter of संयोगान्तलोप. Because, the ट 'यणः प्रतिषेधो वाच्यः' restricts it. If this V is discarded as in the MB, the subsequent ट 'न वा झलो लोपविधानात्' (i.e., taking the word 'झलः' from the subsequent rule 'झलो झलि', संयोगान्तलोप is effective only to the झल्) and as ल् is not the element of झल्, it cannot be the subject matter of 'संयोगान्तस्य लोपः'.

BD does not mention about the third V here, i.e., 'बहिरङ्गलक्षणत्वाद्वा' and this is the rescue for PJ.

Perhaps, BD is not confident about the denial of elision of ल् by 'संयोगान्तस्य लोपः' and is aware of the third view 'बहिरङ्गलक्षणत्वाद्वा', which with the union with 'इको यणचि' can convey the sense that यण् substitute in place of 'इक्' cannot be elided. That is why, he gives another reason in order to refute Kaiyata's view of समाहारद्वन्द्व, i.e., 'हल् च ल् च'. The reason is the absense of सहविवक्षा in the dual

compound. सहविवक्षा means 'सह वक्तुं वक्तुरिच्छा' (as explained in SR on the same rule)] i.e., the intention of the speaker to express jointly. The dual compound demands the clear sense of both the elements of the compound. Here, the sense of हल् is still unclear without 'इत्' संज्ञा of 'ल्' and so cannot coexist with 'ल्' in the dual compound. Thus, the dual compound is meaningless unless the earlier meanings of the elements are clear.

PJ has avoided this debate as his intention of संयोगान्तलोप of 'ल्' is not related to the dual compound, rather independly after the word 'अन्त्यम्'.

Summary -

PJ's views can be summarized in the following way.

- Repetition of the rule is against Panini's intention and leads to prolixity.
- Solution to removing the fallacy of Inter-Dependence can be in four ways.
- 'हल्' is one rule by योगविभाग.
- अन्यम् is another where 'ल्' is imagined subsequently which is dropped by संयोगान्तलोप.
- The second rule becomes उपदेशे अन्त्यम् ल् इत्.
- The example of the second rule is 'ल् in the 14th माहेश्वर rule and in the suffix णल् etc. which is इत्.
- 'हल्' प्रत्याहार is formed by the rule 'आदिरन्त्येन सहेता' taking the इत् letter ल् of 'हल्'.
- Then the first 'हल्' means, उपदेशे अन्त्यं हल् इत्
- Here, 'उपदेशे' and 'इत्' are obtained by अनुवृत्ति and 'अन्त्यम्' is obtained by the logic of 'lamp at the threshold'.
- The second solution is based on a separate imagined rule 'ल्' after the rule 'हलन्त्यम्' which is not seen thanks to the application of 'संयोगान्त्यस्य लोपः'.

- Three words are continued in the rule 'ल्' as 'उपदेशे', 'इत्' and अन्त्यम्.
- The example is 'ल्' in the rule 'हल्' and at other उपदेशे like णल् etc.
- Then, forming the 'हल्' प्रत्याहार, the first rule is construed as उपदेशेऽन्त्यं हलित्.
- 'ल्', although not heard, can express the meaning by intellectual analysis.
- The third solution is about considering 'ल्' of the rule 'हल्' as अनुनासिक.
- By the सामर्थ्य of 'अनुनासिक', the rule 'उपदेशेऽजनुनासिक इत्' can effect 'इत्' संज्ञा even to the letter 'ल्' which is not 'अच्'.
- The fourth solution is imagining a nazalised 'ल्' letter after the rule 'हल्' which is dropped by 'संयोगान्तस्य लोपः'.
- The rule 'उपदेशेऽजनुनासिक इत्' can assign 'इत्' संज्ञा to that 'लँ', although it is not अच्, by the सामर्थ्य व अनुनासिक.
- This will not have over-application in the example of यँल्लोकम् etc., since it is not an उपदेश and परसवर्ण substitute is असिद्ध in the view of 'इत्' संज्ञा.
- संयोगान्तलोप of ल् (in अन्त्यम् ल्) is not impossible, taking the extensional meaning of 'संयोगान्तस्य लोपः' as 'संयोगान्तस्य सतः पदान्तस्य लोपः', contradicting BD's view.
- The extensional meaning can be supported by doubting the futility of the mention of 'अन्त' in 'संयोगान्तस्य लोपः'.
- The extensional meaning is accepted by BD at number of occasions and MB also has hinted about this.
- The Vs 'यणः प्रतिषेधः वाच्यः' and 'संयोगान्तस्य झलः लोपविधानम्' should not be considered, prohibiting elision of 'ल्' as in case of elision of 'य्' in सुध्युपास्य, as the third subsequent V 'बहिरङ्गलक्षणत्वाद्वा' keeps the door open for this.

- The debate of PMR, refuting the views of Sh.K. and Kaiyata is deliberately avoided by PJ, but he has well established his viewpoint.

Observation - After examining the fallacy of Inter-dependence and the solution provided by various scholars, it may be summarized as follows.

1. Sh.K. provides two solutions in form of तन्त्र (single word conveying multiple meanings) and एकशेष (i.e., one single remainder of two words).
2. कैयट provides the solution in form of dual compound such as 'हल् च ल् च– हल्' and imagining the elision of ल् by 'संयोगान्तस्य लोपः'.
3. BD provides the solution in form of repetition of the rule 'हलन्त्यम्', conveying different meanings.
4. PJ provides number of solutions which are expounded earlier.

PJ discards BD's view on basis of two reasons.

1. It goes against the intention of Panini.
2. It leads to prolixity.

As far as first ground is concerned, if the rule is repeated, it will convey the message that Panini was unaware of the possibility of the fallacy, which is unwarranted. So, the commentators must try to honour the rule fixation.

As far as the second reason is concerned, i.e., prolixity, it may be noted that even the solutions provided by PJ, are somehow leading to prolixity in understanding the sense of the sutra.

As N.Bh. commnents upon mental prolixity as "न हि वर्णाभिव्यक्तिजनककण्ठाभिघातगौरवमेवादर्तव्यम्, न तु ज्ञानजनकमनोव्यापारगौरवमिति राजाज्ञास्ति" in लघुशब्देन्दुशेखर, which means even exhausting mental

operation in cognition should be considered as prolixity.

But that comment has come upon refuting the imagination of ancient scholars, making a different set of rules as 'उपदेशे इदन्त्यम् अचः अनुनासिकः', which brings more brevity omitting the word 'हल्' as well as removing the fallacy of inter-dependence. This explanation has been mentioned and refuted in 'शब्दालङ्कार' made by Sh.K.

Both are of the view that the above explanation leads to mental prolixity as it needs lot of explanation as नियमार्थकत्व, futility of the rule 'मिदचोऽन्त्यात्परः' etc.

Such kind of mental prolixity can also be found in PJ's third and fourth explanation which makes 'ल्' of हल्' as अनुनासिक and by सामर्थ्य of अनुनासिकत्व, even a consonant gets इत्संज्ञा.

But, the earlier two explanations don't really lead to prolixity as imagining a single letter after the rule which can be legitimately elided, is better than repeating the whole rule.

As far as BD's refutation of elision of 'ल्' is concerned, that cannot be accepted, since he himself has accepted the elision of the same letter in between the rules 'व्यत्ययो बहुलम्' (P-3-1-85), (P-3-1-86) to find the sense of लकार, explaining the rule 'कर्मवत्कर्मणा तुल्यक्रियः' in SK.

Kaiyata's view of dual compound as 'हल् च ल् च', where ल् is dropped by 'संयोगान्तस्य लोपः' may not be accepted as refuted by BD as dual compound should be having both the words' meanings clear beforehand. But BD's refutation of 'संयोगान्तलोपो दुर्लभः' is not proper.

To solve the fallacy of Inter-dependence without disturbing the rule order, either of PJ's early two solutions and Sh.K solutions may be considered.

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क्रोडपत्रदिशा सर्वांशे प्रमात्वविचारः

ओ.जि.पि.कल्याण शास्त्री

'अनुमितिकारणीभूताभावप्रतियोगियथार्थज्ञानविषयत्वम्'[1] इति प्रथमदोषसामान्यलक्षणम्। 'ह्रदो वह्निमान् धूमात्' इति स्थलीयबाधे समन्वयस्तु इत्थम् - अनुमितिः - 'ह्रदो वह्निमान्' इत्यनुमितिः तत्कारणीभूतः यः अभावः - बाधनिश्चयाभावः (प्रतिबन्धकसंसर्गाभावस्य कार्यमात्रं प्रति कारणत्वम् इति नियमः। बाधनिश्चयस्य अनुमितिं प्रति विरोधित्वं वर्तते, अतः तदभावः अनुमितिं प्रति कारणम्) तत्प्रतियोगि यत् यथार्थज्ञानं, ह्रदो वह्न्यभाववान् इति यथार्थज्ञानं, तद्विषयत्वं वह्न्यभाववद्ध्रदे इति ।

उदासीनघटेऽतिव्याप्तिवारणाय लक्षणं एवं परिष्करणीयम् - प्रकृतानुमितित्वव्यापकप्रतिबध्यता - निरूपितप्रतिबन्धकताशालियथार्थज्ञानविषयत्वम्। अत्र लक्षणे यथार्थपदाभावे सद्धेतौ 'पर्वतो वह्निमान्' इत्यत्र 'पर्वतो वह्न्यभाववान्' इति बाधभ्रमैकदेशे वह्न्यभावेऽतिव्याप्त्यापत्तिः । तथा हि प्रकृतानुमितिः - 'पक्षः साध्यवान्, साध्यव्याप्यहेतुमाँश्च इत्याकाराकानुमितिपरं वा'[2] इति दीधितिकारवचनात् 'पर्वतो वह्निमान्, वह्निव्याप्यधूमवाँश्चेति', तादृशानुमितित्व व्यापकप्रतिबध्यतानिरूपितप्रतिबन्धकता 'पर्वतो वह्न्यभाववान्' इति निश्चयनिष्ठा, तच्छालिज्ञान - 'पर्वतो वह्न्यभाववान्' इति ज्ञानस्य वह्न्यभावावाभाववति (वह्निमति) वह्न्यभावप्रकारकत्वेन अयथार्थत्वात् न तज्ज्ञानमादाय दोषप्रसक्तिः । परन्तु, एवमपि 'पर्वतो वह्निमान्' इत्यत्र बाधभ्रमैकदेशे अतिव्याप्तिः तदवस्थैव । 'पर्वतो वह्न्यभाववान्' इति ज्ञानस्य पर्वतत्ववति पर्वतत्वप्रकारकत्वेन तद्वति तत्प्रकारकत्वरूपयथार्थ त्वमस्त्येव। अतः पुनः तद्ज्ञानस्य स्वीकारसंभवात्, तद्ज्ञानविषयताश्रयत्वस्य वह्न्यभावे सत्वादतिव्याप्तिः ।

अतः यथार्थपदेन लक्षणे सर्वांशे प्रमात्वं विवक्षणीयम् । यथार्थपदेन स्वव्यधिकरणप्रकारवच्छिन्ना या या विषयता तत्तदनिरूपकत्वस्य सर्वांशे प्रमात्वस्य विवक्षणीयतया दर्शितभ्रमाणां किञ्चिदंशे प्रमात्वेऽपि न तानादाय दोष इति भावः[3]। यादृशविशेष्यतायाः स्वपदेनोपादाने तादृशविशेष्यत्वाधिकरणावृत्तिः प्रकारः प्रसिद्ध्यति तादृशविशेष्यतैव स्वपदेन ग्राह्या । एवञ्च पूर्वोक्तस्थले यथार्थज्ञानपदेन 'पर्वतो

वह्न्यभाववान्' इति ज्ञानं ग्रहीतुं न शक्यते, स्वपदेन तद्ज्ञानीयपर्वतनिष्ठविशेष्यतायाः ग्रहणे तादृशविशेष्यताव्याधिकरण यः प्रकारः वह्न्यभावाख्यः प्रकारः, तन्निष्ठप्रकारतानिरूपिता या विशेष्यता पर्वतनिष्ठविशेष्यता, तन्निरूपकत्वमेव 'पर्वत वह्न्यभाववान्' इति ज्ञाने वर्तते न तु अनिरूपकत्वम् इति न तद्ज्ञानस्य याथार्थ्यमिति न दोषः । स्वव्यधिकरणप्रकारावच्छिन्ना या या विषयता तत्तदनिरूपकत्वम् इति परिष्कारे या या इति वीप्सायाः अनादरे पुनः 'पर्वतो वह्न्यभाववान्' इति ज्ञानस्य प्रमात्वापत्तिः । 'जलं वह्निमत्' इति ज्ञानीयजलनिष्ठविशेष्यतायाः स्वपदेन ग्रहणे तद्व्याधिकरणः प्रकारः वह्निरूपः तन्निष्ठप्रकारतानिरूपिता जलनिष्ठविशेष्यता तन्निरूपकत्वं 'जलं वह्निमत्' इति ज्ञाने, अनिरूपकत्वं 'पर्वतो वह्न्यभाववान्' इति ज्ञाने इति 'पर्वतो वह्न्यभाववान्' इति ज्ञानस्य यथार्थत्वेन तद्ज्ञानमादायातिव्याप्तितादावस्थ्यात्। अतो या येति वीप्सादारः । वीप्साया यावदर्थकतया, तादृशयावदन्तर्गता 'पर्वतो वह्न्यभाववान्' इति ज्ञानीया पर्वतनिष्ठविशेष्यता तन्निरूपकत्वमेव 'पर्वतो वह्न्यभाववान्' इति ज्ञाने न तु अनिरूपकत्वम् इति न दोषः ।

स्वव्यधिकरणप्रकरावच्छिन्नत्वं स्वव्यधिकरणनिष्ठप्रकारतानिरूपकत्वम् । अत्र स्वव्यधिकरणत्वं यदि स्वानधिकरणवृत्तित्वं, तदा 'घटो द्रव्य' मिति ज्ञानस्य प्रमात्वानुपपत्तिः । स्वपदेन घटनिष्ठविशेष्यतायाः ग्रहणे, तादृश्याविशेष्यताधिकरणं घटः तदनधिकरणं - पटः, तद्वृत्तिः यः प्रकारः द्रव्यत्वाख्यः तन्निष्ठप्रकारतानिरूपिता घटनिष्ठविशेष्यता, तन्निरूपकत्वस्यैव 'घटो द्रव्यम्' इति ज्ञाने सत्वात् । अतः स्वव्यधिकरणत्वं न स्वनाधिकरणवृत्तित्वं किन्तु स्वाधिकरणावृत्तित्वम्। एवं सति न पूर्वोक्तदोषः। घटनिष्ठविशेष्यतायाः स्वपदेन ग्रहणमेव न संभवति, तादृशविशेष्यताधिकरणघटवृत्तित्वस्यैव द्रव्यत्वरूपप्रकारे सत्वात् , किन्तु 'जलं वह्निमत्' इति ज्ञानीया जलनिष्ठविशेष्यता ग्राह्या, तदधिकरणजलवृत्तिः यः प्रकारः वह्न्याख्यः, तन्निष्ठप्रकारतानिरूपिता जलनिष्ठविशेष्यता, तन्निरूपकत्वं 'जलं वह्निमत्' इति ज्ञाने, अनिरूपकत्वं 'घटो द्रव्यं' इति ज्ञाने इति ।

अत्र स्वाधिकरणावृत्तित्वं नाम स्वाधिकरणवृत्तित्वाभावः । तच्च वृत्तित्वं केन सम्बन्धेन बोध्यते इति विचार्यते । सम्बन्धसामान्येन वृतित्वं बोध्यते यदि, तदा 'ह्रदो वह्निमान्' इति ज्ञानस्य प्रमात्वापत्तिः। ह्रदनिष्ठविशेष्यतायाः स्वपदेन

ग्रहणे स्वाधिकरणह्रदनिरूपितकालिकसम्बन्धावच्छिन्नवृत्तित्वं वह्नौ वर्तते एव, कालस्य सर्वाधारत्वात्। अतः ह्रदनिष्ठविशेष्यता स्वपदेन न ग्राह्या, किन्तु 'घटो गगनवान्' इति ज्ञानीया घटनिष्ठविशेष्यता ग्राह्या तदधिकरणघटनिरूपितकालिकसम्बन्धावच्छिन्नवृत्तित्वं गगने नास्ति, गगनस्य नित्यत्वात्, नित्येषु कालिकाऽयोगात् । तथा च घटाधिकरणावृत्तिः यः प्रकारः गगनरूपः, तन्निष्ठप्रकारतानिरूपिता घटनिष्ठविशेष्यता, तन्निरूपकत्वं 'घटो गगनवान्' इति ज्ञाने, अनिरूपकत्वं 'ह्रदो वह्निमान्' इति ज्ञाने इति 'ह्रदो वह्निमान्' इति ज्ञानस्य प्रमात्वप्रसङ्गः।

अतः वृत्तित्वं प्रकारतावच्छेदकसम्बन्धेन बोध्यम् । ह्रदे कालिकसम्बन्धेन वह्नेः वृत्तित्वेऽपि प्रकारतावच्छेदकसंयोगसम्बन्धेन वृत्तित्वं नास्ति, अतः ह्रदनिष्ठविशेष्यतायाः स्वपदेन ग्रहणे, स्वाधिकरणह्रदनिरूपितप्रकारतावच्छेदकसंयोग सम्बन्धावच्छिन्नवृत्तित्वाभाववान् यः प्रकारः वह्निरूपः, तन्निष्ठप्रकारतानिरूपिता ह्रदनिष्ठविशेष्यता, तन्निरूपकत्वस्यैव 'ह्रदो वह्निमान्' इति ज्ञाने सत्वात् न तज्ज्ञानस्य प्रमात्वम् । परन्तु एवं सति 'गुणः संयोगेन घटवान्' इति ज्ञानस्य प्रमात्वापत्तिः। गुणनिष्ठविशेष्यताधिकरणगुणनिरूपितप्रकारतावच्छेदकसंयोगसम्बन्धावच्छिन्नवृत्तित्वस्याप्रसिद्धत्वात् स्वपदेनगुणनिष्ठविशेष्यता ग्रहीतुं न शक्यते । किन्तु 'घटो गगनवान्' इति ज्ञानीय घटनिष्ठविशेष्यतैव,तदधिकरणघटनिरूपितप्रकारतावच्छेदकसंयोग सम्बन्धावच्छिन्नवृत्तित्वाभाववान् यः प्रकारः गगनाख्यः तन्निष्ठप्रकारतानिरूपिता घटनिष्ठविशेष्यता तन्निरूपकत्वं 'घटो गगनवान्' इति ज्ञाने, अनिरूपकत्वं 'गुणः संयोगेन घटवान्' इति ज्ञाने इति तज्ज्ञानस्य प्रमात्वापत्तिः ।

एतद्दोषवारणाय प्रकारतावच्छेदकसम्बन्धावच्छिन्नवृत्तित्वीयस्वरूपसम्बन्धेन स्वाधिकरण-निरूपितवृत्तित्वस्याभावः प्रकारताश्रयधर्मे विवक्ष्यते । एवं च न पूर्वोक्तज्ञानस्य प्रमात्वप्रसङ्गः। स्वपदेन गुणनिष्ठविशेष्यतायाः ग्रहणे, तदधिकरणगुणनिरूपितप्रकरतावच्छेदक-संयोगसम्बन्धावच्छिन्नवृत्तित्वीयस्वरूपसम्बन्धेन वृत्तित्वाभाववान् यः प्रकारः घटात्मकः, संयोगसम्बन्धावच्छिन्नवृत्तित्वीय-स्वरूपसम्बन्धस्य गुणनिरूपितवृत्तित्वव्यधिकरणत्वात् । अतः तादृशप्रकारतानिरूपिता गुणनिष्ठ- विशेष्यता, तन्निरूपकत्वमेव 'गुणः संयोगेन घटवान्' इति ज्ञाने वर्तते नत्वनिरूपकत्वं इति न पूर्वोक्तदोषः।

एवमपि पुनः दोषः । विशेषरूपेण सम्बन्धत्वस्वीकारे 'घटत्वप्रतियोगिकसमवायेन पटत्ववान् पटः' इति ज्ञानस्य प्रमात्वापत्तिः स्वपदेन पटनिष्ठविशेष्यता ग्रहीतुं न शक्यते, यतः तादृशविशेष्यतावद् पटनिरूपितप्रकारतावच्छेदकसमवायसम्बन्धावच्छिन्न-वृत्तित्वीयस्वरूपसम्बन्धेन वृत्तित्वमेव पटत्वाख्ये प्रकारे वर्तते न तु वृत्तित्वाभावः इति 'घटो गगनवान्' इति ज्ञानीया घटनिष्ठविशेष्यतैव ग्राह्या, तादृशविशेष्यतावद् पटनिरूपितप्रकारतावच्छेदकसमवायसम्बन्धावच्छिन्नवृत्तित्वीयस्वरूपसम्बन्धेन वृत्तित्वाभाववान् यः प्रकारः गगनात्मकः, तन्निष्ठप्रकारतानिरूपिता घटनिष्ठविशेष्यता, तन्निरूपकत्वं 'घटो गगनवान्' इति ज्ञाने, अनिरूपकत्वं 'घटत्वप्रतियोगिकसमवायेन पटत्ववान् पटः' इति ज्ञाने।

अतः संसर्गतावच्छेदकतापर्याप्तिः निवेश्या । तन्निवेशे परिष्कारस्तु इत्थं भवति प्रकारतानिरूपितसंसर्गनिष्ठावच्छेदकता-निरूपितावच्छेदकतात्वावच्छिन्न-प्रतियोगिताक पर्याप्त्यनुयोगितावच्छेद कधर्मावच्छिन्नानुयोगिताकपर्याप्तिकावच्छेदकता-निरूपकसंसर्गनिष्ठावच्छेदकता निरूपकवृत्तित्वीयस्वरूपसम्बन्धेन स्वाधिकरणनिरूपितवृत्तित्वाभावो विवक्षणीयः ।

तथा च उक्तज्ञानीयपटत्वनिष्ठप्रकारतानिरूपित समवायनिष्ठावच्छेदकता-निरूपितावच्छेदक-तात्वावच्छिन्न-प्रतियोगिताकपर्याप्त्यनुयोगितावच्छेदकं यत् घटत्वप्रतियोगिकत्वसमवायत्वनिष्ठद्वित्वं तदवच्छिन्नानुयोगिकपर्याप्तिकावच्छेदकता-निरूपकघटत्वप्रतियोगिकसमवायनिष्ठावच्छेदकतानिरूपक वृत्तित्वीयस्वरूपसम्बन्धस्य तज्ज्ञानीयविषयताश्रयपटनिरूपितवृत्तित्वस्य व्यधिकरणसम्बन्धतया तत्सम्बन्धावच्छिन्नतदभावस्य पटत्वरूपप्रकारे सत्त्वात् तादृशपटत्वनिष्ठप्रकारता निरूपितविशेष्यतैव पटनिष्ठविशेष्यता, तन्निरूपकत्वमेव तज्ज्ञाने इति न तस्य प्रमात्वापत्तिः।

१. हेत्वाभाससामान्यनिरुक्तिः पृ. २
२. तत्रैव पृ. २७
३. तत्रैव पृ. ६५
४. सामान्यनिरुक्तिविवेचनी पृ. ३१

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ज्यौतिषे रोगविचारः

– दिनकर मराठे

"जन्मान्तरकृतं पापं व्याधिरूपेण बाधते" इति वचनमनुसृत्यैव त्रिस्कन्धात्मकज्यौतिषस्य होरास्कन्धे रोगविषयाः निरूपिताः वर्तन्ते। रव्यादयो ग्रहाः मेषादयो राशयश्च मानवशरीरस्य विविधानि अङ्गानि धातून् दोषान् च प्रतिनिधीकुर्वन्ति। यदि ग्रहादयः अनिष्टदा भवन्ति तर्हि तदुक्ताङ्गेषु धातुदोषवशात् रोगान् समुत्पादयन्ति। ते एव यदि सुस्थाः तर्हि तत्तदुक्ताङ्गेषु प्राबल्यमेव जनयन्ति। अतः रोगारोगत्वज्ञानं तु ग्रहभावराश्यादीनां योगाधीनं भवति। अतः रोगचिन्तनावसरे ग्रहाणां योगाः, दृष्टिः, मित्रत्वादि, बलाबलम्, भावविचारेत्यादिमूलभूतांशानां विवेचनपुरस्सरमेव रोगचिन्तनं कार्यम्।

भारतीयदर्शनानुसारं भगवता ब्रह्मणा निर्मितेयं सत्त्वरजस्तमोगुणात्मिका प्रकृतिः। तथैव ज्योतिश्शास्त्रेऽपि ग्रहाः सत्त्वरजस्तमोरूपाः विवृताः। यथोक्तं जातकतत्त्वे –

'चन्द्रार्कज्याः सात्त्विकाः ज्ञाच्छौ राजसौ शेषास्तामसाः' इति। ग्रहाणां सत्त्वरजस्तमो– गुणात्मककिरणानामाश्रयेणैव ग्रहाणां शुभाशुभत्त्वनिर्णयः कृतोऽस्ति। सत्त्वरजस्तमोगुणाधिकाः ग्रहाः स्वस्वगुणोक्तकिरणान् विकीर्य स्थाने काले च स्वप्रभावान् प्रदर्शयन्ति। ज्योतिश्शास्त्रे रोगविचारः षष्ठाष्टमव्ययभावैः, तद्भावस्थितग्रहैः, तद्भावस्वामिभिः, षष्ठेशयुक्तैरथवा तद्दृष्टग्रहैः चिन्त्यते। उक्तञ्च फलदीपिकायाम् –

रोगस्य चिन्तामपि रोगभावस्थितैर्ग्रहैर्वा व्ययमृत्युसंस्थैः।
रोगेश्वरेणाऽपि तदन्वितैर्वा द्वित्र्यादिसंवादवशाद्वदन्तु।।इति।।

एवं प्रकारेण स्थितैः ग्रहैः भावैश्च रोगचिन्तनं भवति। एतदतिरिच्य पापप्रभावयुक्तो राशिः, भावः, नीचराशिगतश्चास्तङ्गतः ग्रहः, लग्नं, लग्नेशः, अवरोही ग्रहः, क्रूरषष्ठ्यंशगतग्रहः, मारकग्रहः तथा बालारिष्टकारकग्रहाश्च रोगसूचका भवन्ति। एतेषां ग्रहाणां भावानाञ्च शुभाशुभत्वं बलाबलञ्च सम्यक् विमृश्य रोगः निर्णेतव्यः।

ज्यौतिषे ग्रहाणां रोगकारकहेतवः एवं वर्तन्ते। 1. रोगभावस्य प्रतिनिधित्वम्। 2. अष्टमन्तथा व्ययभावस्य च प्रतिनिधित्वम्। 3. रोगभावे (षष्ठे भावे) ग्रहस्थितिः। 4. लग्नेशात् लग्नाश्रितग्रहात् वा रोगचिन्तनम्। 5. पापग्रहेभ्यः प्रभावितो ग्रहः।

1. रोगभावस्य प्रतिनिधित्वम्

षष्ठो भावः रोगभावेति व्यवह्रियते। यतो हि षष्ठेशः रोगसूचको भवति। रोगस्थाने संस्थितो रोगाधिपः स्वां प्रकृतिमाश्रित्य स्वकारकत्वधर्मानुगुणं रोगं प्रददाति। यथा षष्ठे स्थितः चन्द्रः कफविकारं शीतज्वरं नेत्ररोगञ्च सूचयति। षष्ठेशः परिवर्तनयोगे यस्मिन् भावे भवति तत्सूचकाङ्गे अथवा तत्सम्बद्धजने रोगं सूचयति। षष्ठेऽथवा अष्टमे स्थितः रोगेशः अन्यग्रहेण युक्तश्चेत् एवं रोगं सूचयति। यथा –

1.	रविः	–	शिरसि
2.	चन्द्रः	–	मुखे
3.	कुजः	–	कण्ठे
4.	बुधः	–	नाभिदेशे
5.	गुरुः	–	नासिकायाम्
6.	शुक्रः	–	नेत्रे
7.	शनिः	–	पादयोः
8.	राहुकेतू	–	उदरे।

एवं रव्यादयः तत्तद्ग्रहोक्तस्थानेषु व्रणमुत रोगमुत्पादयन्ति।

2. अष्टमन्तथा व्ययभावस्य प्रतिनिधित्वम् – अष्टमव्ययस्थाने ऽपि रोगकारके भवतः। अतः तत्स्वामिनावपि रोगकारकौ। रविचन्द्रमसोः अष्टमस्थानाधीशत्वे दोषो न विद्यते। न रन्ध्रेशत्वदोषस्तु सूर्याचन्द्रमसोर्भवेत् इति पाराशरवचनात् स्पष्टम्। सूर्याचन्द्रमसौ लग्नाष्टमयोः स्वामिनौ भवतश्चेदपि अशुभफलं न यच्छतः। अतः एतत्सर्वं विचार्य एव अष्टमव्ययभावयोः चिन्तनं विधेयम्।

3. रोगभावे ग्रहस्थितिः – (षष्ठभावे) – षष्ठभावे यो ग्रहः सोऽपि रोगकारकः। तत्र रोगचिन्तनं कथमित्युक्तौ षष्ठस्थाने स्थितः ग्रहः यस्य राशेः भावस्य वा अधिपः स राशिः भावो वा कालपुरुषस्य यदङ्गं सूचयति तत्रैव रोगसम्भव इति। ग्रहः

रोगसूचकः, राशिभावौ स्थानसम्बन्धसूचकौ यदि तत्रैव रोगोत्पत्तिः वक्तव्या। कस्यचित् भावस्य स्वामी षष्ठाष्टमव्ययभावेषु स्थित्वा तद्भावफलं नाशयति। उक्तञ्च –

यद्भावनाथो रिपुरिःफरन्ध्रे दुःस्थानयोर्यद् भवनस्थितो वा।
तद्भावनाशं कथयन्ति तज्ज्ञाः शुभेक्षितश्चेत् फलमन्यथा स्यात्।।इति।

4. लग्नेशात् लग्नाश्रितग्रहात् च रोगचिन्तनम् – लग्नं तनुस्थानमित्युक्तत्वात् लग्नात् सम्पूर्णशरीरस्य ग्रहणम्। अतः लग्नं तथा लग्नेशः पापैः दृष्टः युतो वा न शुभप्रदः। अपि च स्वाथ्यहानिकरः भवति। लग्नस्थो ग्रहः शुभदृष्टश्चेत् स्वोक्तधातुं पुष्टीकरोति। पापदृष्ट्या च धातुक्षयं करोति। यथा–

लग्नस्थः ग्रहः	धातुः
सूर्यः	अस्थि
चन्द्रः	रक्तम्
कुजः	मांसम् (मज्जा)
बुधः	त्वक्
गुरुः	वसा
शुक्रः	वीर्यम्
शनिः	स्नायुः।

पापग्रहेभ्यः प्रभावितो ग्रहः – पापग्रहैः युतिः अथवा पापदृष्टिः ग्रहं प्रभावयति। यस्य भावस्य अधिपो ग्रहः पापप्रभावितः सः तद्भावसम्बद्धे अङ्गे रोगं सूचयति।

पराशरमतानुगुणम् अष्टमतृतीयस्थाने आयुस्स्थाने भवतः। अनयोः क्रमशः सप्तमं द्वितीयञ्च स्थानं मारकमिति कथ्यते। मारकग्रहाः स्वान्तर्दशायां आयुर्दायसमाप्तिकाले मृत्युं यच्छन्ति। यथोक्तम्–

अष्टमं ह्यायुषस्स्थानम् अष्टमादष्टमञ्च यत्।
तयोरपि व्ययस्थानं मारकस्थानमुच्यते।।

तदीशास्तु तत्र गताः पापिनस्तेन संयुताः।
तेषां दशाविपाकेषु सम्भवे निधनं नृणाम्।।इति।।

अष्टमस्थानस्थितः ग्रहः यदा पापप्रभावयुक्तः भवति तदा तस्यापि मारक इति संज्ञा। जातकपारिजाते रव्यादिग्रहाणां मारकत्वे विभिन्नमृत्युयोगाः प्रतिपादिताः।

त्रिकस्थानसम्बन्धः – षष्ठाष्टमव्ययस्थानानि त्रिकस्थानानीत्यभिधीयन्ते। तेषु षष्ठः रोगकारकः अष्टमः आयुर्कारकः व्ययश्च हानिकारको भवति। त्रिकस्थानेषु स्थितः ग्रहः भावनाशं करोति उक्तञ्च –

षष्ठाष्टमरिः केशा भावपरिभवः शुभाश्च भावहनः।
भावतदीश्वरकारकदुर्बलताचास्ति तद्वदाप्तवचः। ।इति।।

एवं प्रश्नमार्गे त्रिकस्थानसम्बद्धराशिरथवा भावः अनिष्टफलदायक इति प्रतिपाद्यते।

राशिस्वामिनां दुःस्थितिः – अनिष्टभावोऽथवा राशिस्थितः ग्रहः दृष्टफलदो भवति। राशिभावयोः अधिपतयः शुभाशुभाश्चेति द्विधा विभक्ताः। तत्र शुभग्रहाः तृतीयषष्ठाष्टमद्वादशस्थानेषु अनिष्टा भवन्ति। तथैव पापाः तृतीयषष्ठैकादशस्थानानि विहाय सर्वेष्वपि स्थानेषु अनिष्टा एव। जातके यः भावः दुर्बलः अथवा तद्भावनाथः दुर्बलस्तर्हि तत् सम्बद्धे अङ्गे रोगः वाच्यः। भावभावेशयोः निर्बलता तद्भावं फलं नाशयति। लग्नादिभावेषु मेषादिराशयः मानवशरीरे विविधाङ्गेषु प्रतिनिधयः भवन्ति। यदि कश्चित् राशिः पूर्वोक्तरोगकारकग्रहेण सम्बद्धः भवति तर्हि सः राशिरथवा तद्भावोक्ते अङ्गे रोगं जनयति।

रोगाणां वर्गीकरणम् – ज्यौतिषे रोगाः मुख्यतया निजागन्तुकभेदेन द्विधा विभक्ताः। तद्यथा –

- रोग
  - सहजः (जन्मजातः)
    - शारीरिकः
    - मानसिकः
  - आगन्तुकः
    - दृष्टनिमित्तजन्यः
      - शारीरिकः
      - मानसिकः
    - अदृष्टनिमित्तजन्यः
      - शारीरिकः
      - मानसिकः

सहजरोगः – ज्योतिषे नैकेषु ग्रन्थेषु जन्मजातरोगाः बहुचर्चिताः। जन्मजातरोगाणां विचारः अष्टमस्थानं, अष्टमभावः, अष्टमाधिपः एवम् अष्टमे दृष्टिः इत्यादिना क्रियते। अनेन नेत्रहीनत्वं पङ्गुत्वं, कुब्जत्वं बाहुहीनत्वमित्यादिरोगाः उच्यन्ते।

दृष्टनिमित्तजन्यरोगाः – दृष्टनिमित्तजन्यरोगाः प्रत्यक्षतया द्रष्टुं शक्याः भवन्ति। भयं, शारीरिकपीडा, घातः, महामारीत्यादिरोगाः अस्मिन् अन्तर्भवन्ति। दृष्टनिमित्तजरोगाः षष्ठभावेन, षष्ठेशेन तथा तत्स्थानदृष्टग्रहैः जायन्ते।

अदृष्टनिमित्तजन्यरोगः – आगन्तुकः रोगः द्विविधः। दृष्टादृष्टजन्यश्चेति। अदृष्टनिमित्तजन्यरोगस्य कारणं प्रत्यक्षतो द्रष्टुं नैव शक्यते। ज्यौतिषज्ञानामाशयो विद्यते यत् अदृष्टनिमित्तजन्यरोगाणां मुख्यं कारणं बाधकग्रहाणां प्रभावः। उक्तञ्च प्रश्नमार्गे –

रन्ध्रेशषष्ठसम्बन्धे शापाद्याः प्रबलाश्च ते।
अदृष्टहेतुजा ज्ञेया बाधका ग्रहसम्भवाः। ।इति।

रव्यादयो ग्रहाः मानवशरीराणामङ्गानि धातून् दोषांश्च प्रतिनिधीकुर्वन्ति। जातके यः ग्रहः बाधकः भवति सः शरीरे यस्मिन् अङ्गे धातून् दोषांश्च प्रतिनिधीकरोति तत्र बाधा अथवा विकारो जायते इति शम्।

प्रश्नमार्गः, अ.13.श्लो.सं.39

जातक–तत्त्वम् अ.1.सू.37

फलदीपिका, अ.14, श्लो.सं. 1

तेषामपि व्रणं वाच्यंमादित्येन शिरोव्रणम्। इन्द्रुना च मुखे कण्ठे भौमेन ज्ञेन नाभिषु।।
गुरूणा नासिकायाञ्च भृगुणा नयने पदे। शनिना राहुणा कुक्ष्यां केतुना च तथा वदेत्।।

बृहत्पाराशर होराशास्त्रम् अ.18, श्लो.सं. 4, 5

जातकपारिजातः, अ 11, श्लो.सं. 4

लघुपाराशरी, अ. 3, श्लो.सं. 1, 2

प्रश्नमार्गः अ. 14, श्लो.सं. 28

रोगास्तु द्विविधा ज्ञेयाः निजागन्तुकभेदतः । निजाश्चागन्तुकाश्चापि प्रत्येकं द्विविधाः पुनः ।।
विषा शरीरचित्तोत्था दृष्टादृष्टनिमित्तजाः । तथैवागन्तुकाश्चैवं व्याधयस्युश्चतुर्विधाः ।।
वातपित्तकफोद्भूताः पृथक् संसर्गजास्तथा । सन्निपातभवाश्चैते शरीराः कीर्तिदा गदाः ।।
अष्टमेन तदीशेन तद्दृष्टा तद्गतेन वा । विज्ञातव्याः स्युरेतेषां वीर्यतस्तत्कृतागदाः ।।
क्रोधस्वाध्वसशोकादिवेगजातास्तु मानसाः । ज्ञेया रन्ध्रमनोनाथमिथोयोगेक्षणादिभिः ।।
शापाभिधारघाताहिजाता दृष्टनिमित्तजाः । ज्ञेयाः षष्ठतदीशाभ्यां तद्रष्ट्रास्तद्गतेन वा ।।
रन्ध्रेशषष्ठसम्बन्धे शापाद्याः प्रबलाश्च ते । अदृष्टहेतुजा ज्ञेयाः बाधकग्रहसम्भवाः ।।

प्रश्नमार्गः अ 12, श्लो.सं. 18, 19, 20, 21, 22, 23, 24.

प्रश्नमार्गः अ. 12, श्लो.सं. 24

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वैदिकभाषा–सम्बन्धे एका लघ्वी जिज्ञासा

आचार्यः डॉ. नारायणशास्त्री काङ्करः
विद्यालङ्कारः डी.लिट्.

देश–विदेशयोः समस्त–वैदिक–विभूति–श्रीपाद–पद्मेषु सादरं सविनयं च वन्दन–प्रसनाञ्जलिं समर्प्य लघ्वीम् एकां स्वकीयां वैदिकभाषा–विषयिणीं जिज्ञासां समाधातुं प्रस्तौमि सम्भवति जिज्ञासा इयं तेषाम् अपि स्थिता स्यात्, ते अपि च पुनः समाधानम् अस्याः त्वरितम् एव अभिलषन्तः स्युः। मदीया जिज्ञासा एवं वर्तते –

वैदिक–भाषा संस्कृतभाषातः भिन्ना अस्ति। अस्याः शिक्षण–प्रशिक्षणं विना एव वेदानां पठन–पाठनं सर्वत्र प्रचलति यद् घनपाठ–जटापाठ–विकृतिपाठ–प्रभृतिरूपं सर्वं विदितम् एव। वेदानुरागिभिः विषयानुसन्धान–दृष्ट्या वैदिक–शिक्षायां बहु बलाघातं क्रियते, शुद्ध–वेद–पाठेतु अवघातं सदैव रक्ष्यते अपि। परन्तु वैदिक–भाषां शिक्षितुं शिक्षयितुं च अद्यावधि क्वचित् किञ्चिद् विचारितम् अपि नैव। तत् कार्यरूपे परिणमयितुं तु बहु दूरे अस्ति।

अस्य एव अयं परिणामः यत् विश्वविद्यालयेषु वेदविषयस्य मध्यमा–शास्त्र्याचार्य– परीक्षाणां प्रश्नोत्तर–माध्यमं वैदिक–भाषा न भूत्वा अन्या एव भाषा भवति। वैदिक–विद्वांसः अपि परस्परं वैदिक–भाषया सम्भाषणं पत्रव्यवहारं च कुर्वन्तः न कदापि कुत्रचिद् दृष्टाः दृश्यन्ते च। वैदिक–भाषया कुतश्चित् पत्र–पत्रिकाः अपि प्रकाश्यमानाः दृष्टिपथं नै व अवतीर्णाः। नभोवाण्याः दूरदर्शनस्य कार्यक्रमेषु तु वैदिक भाषायाः उपयोगस्य वार्ता अचिन्तनीया एव अस्ति। इयम् एव वार्ता चित्रपट–जगतः अपि सम्बन्धे स्वीकरणीया।

वैदिक–भाषया गद्य–पद्य–काव्यं रचयतः कस्यचिद् विद्वद्–रत्नस्य दर्शनं नैव जातम्। वैदिक–भाषायाः कविसम्मेलनानि अपि क्वचित् आयोजितानि नहि श्रुतानि। वैदिक–भाषया रचित–साहित्यस्य पुरस्कारार्थं स्पर्धायोजनानि अपि नैव दृग्गोचरीभूतानि। किमधिकं कथनीयम्? वैदिक–प्रतिष्ठानेषु तद्–द्वारा समये आयोजितेषु वैदिक–सम्मेलनेषु आयोजितासु वैदिक–सङ्गोष्ठीषु च अपि

वैदिक–भाषया व्यवहारः नैव दृश्यते। अत्र वाच्यमानानि शोधपत्राणि अपि वैदिक–भाषायां न भवन्ति। मञ्चस्थ–महापुरुषाणां भाषणानि, उद्बोधनानि आशीर्वचनानि च अपि वैदिकभाषायां न भूत्वा तदितरभाषासु जायन्ते।

महद् आश्चर्यं भवति, विना वैदिकभाषा ज्ञानंजनाः वेद–विषयाणां चर्चां कस्मिन् आधारे कुर्वन्ति? वेदेषु इदं लिखितम् अस्ति, तद् लिखितम् अस्ति इत्यादिरूपे वेदानां गुणगानं कुर्वन्तः अपि ते नैव विश्राम्यन्ति। किम् इदं कटु सत्यं न वर्त्तते? सगाम्भीर्यं चिन्तनीयः अस्ति विषयः एषः।

वैदिक–भाषा–ज्ञानं विना ये वेदानां वार्त्तां कुर्वन्ति, अहं तु मन्ये यत् ते ‘अटकल’ द्वारा एव वेदमन्त्राणां स्वेच्छया अर्थं कुर्वन्ति। अत एव तु स्वकीयेन अटकलेन वेदमन्त्राणां कृताः अर्थाः एक–समानाः न भूत्वा अनेके समजायन्त उवट–सायण–महीधर–दयानन्दादिभाष्य– रूपे। वैदिकभाषायाः सत्यज्ञाता तु वेदमन्त्राणाम् एकम् एव अर्थं करिष्यति, अनेकान् अर्थान् नैव।

अहं मां वैदिक–भाषां शिक्षयितुं नैक–वेदाचार्य–विद्वद्भिः सम्पर्कं साधितवान्। परन्तु कश्चित् अपि एतदर्थं नैव उद्यतः जातः, जायेत अपि कथम्? सः स्वयम् एव वैदिक–भाषां न जानाति। वेदमन्त्राणां यम् अर्थं सः करोति तं तु स्वकीयेन अटकलेन अथक पूर्वोक्त–भाष्याणाम् एव आधारेण करोति।

विना व्याकरण–सहायतां काचित् अपि अज्ञाता अथवा दैनिक–व्यवहारे अप्रचलिता भाषा कदापि केनापि प्रकारेण शिक्षितुं शिक्षयितुं च नैव शक्यते– इदम् अस्ति सर्वथा सदा निर्विवादं सत्यम्। इयं वार्ता वैदिक–भाषा–सम्बन्धे अपि घटते। वैदिक–भाषा अपि दैनिक–व्यवहारे अप्रचलिता एव भाषा अस्ति। अतः अहम् इमां शिक्षितुं शिक्षयितुं च पाणिनीय–व्याकरण–तुल्यं सर्वाङ्ग–पूर्णं वैदिक–व्याकरणं सद्यः एव प्राप्तुम् अभिलषामि। यदि एवं कथ्येत यत् प्रत्येक वेदं ज्ञातुं प्रत्येक–वेदस्य व्याकरण–रूपं प्रातिशाख्यं विख्यातं वरीवर्त्ति एव, तर्हि एतेन तु जिज्ञासा इयम् अधिका बलवती जायते यत् किं वैदिक–भाषा अपि चतुर्विधा? यतः वेद–चतुष्टयी–कृते पृथक् पृथक् प्रातिशाख्यानाम् आवश्यकता अजायत!

मम लघु–दृष्टौ तु एतानि प्रातिशाख्यानि अपि वैदिकभाषां शिक्षयितुं तावत्

नैव क्षमन्ते, यावत् पाणिनीय–व्याकरणस्य सन्धि–षड्लिङ्ग–दशगणीयधातुप्रकरणानि, तेषां धातूनां ण्यन्त–सन्नन्त–यङन्त–यङ्लुगन्त–नामधातुप्रकरणैः सह विभक्त्यर्थ–कृदन्त–समास– तद्धित–स्त्रीप्रत्यय प्रकरणानि संस्कृतभाषां शिक्षयितुं क्षमन्ते।

पाणिनीय–व्याकरण–सदृशस्य वैदिक–व्याकरणस्य सहायतां विना कस्यचिद् अपि वैदिकभाषायाम् अधिकारः कदापि न सम्भवति। पुनः तम् अधिकारं विना वैदिक–विषयाणां वैदिकानुसन्धानानां च वार्त्ता–करणं शशशृङ्गान्वेषण–तुल्यम् एव वरीवर्ति।

अहं वैदिकभाषा–शिक्षकं व्याकरणस्य ईदृशं पुस्तकं वाञ्छामि यथा संस्कृतभाषां शिक्षयितुं पाणिनीयं व्याकरणम् आधृत्य एव अन्यान्य–भाषासु लिखितानि व्याकरणस्य नैकानि पुस्तकानि मिलन्ति। पाणिनीय–व्याकरणस्य यथा शब्दरूपावलिः धातुरूपावलिः वैदिक–धातुरूपावलिः च मया पुस्तकरूपे अभिलष्येते।

पाणिनीय–व्याकरणं यथा शब्द–धातु–रूपाणां निर्माण–विधिं निर्दिशति, तथा एव वैदिक–शब्द–धातु–रूपाणां निर्माण–विधेः निर्देशकं व्याकरणम् अहं वाञ्छामि। पाणिनीय–व्याकरणं यथा द्यातुभिः कृत्य–कृत्–प्रत्ययान् संयोज्य शब्द–निर्माण–रीतिं दर्शयति, तैः शब्दैः च पुनः तद्धित–प्रत्ययान् योजयित्वा नूतनार्थ–द्योतक–शब्द–निर्माणस्य अपि विधिं निर्दिशति, तथा एव विधेः दर्शकं वैदिक–व्याकरणं मम समीप्सितम् अस्ति।

वैदिक–शब्दरूपावलिः तथा भवतु यत्र त्रिषु लिङ्गेषु, सप्तसु विभक्तिषु त्रिषु वचनेषु च शब्दानां रूपाणि दत्तानि स्युः। एवम् एव वैदिक–धातुरूपावलिः अपि तादृग् भवेत् यत्र दशगणीयधातूनां रूपाणि दशसु लकारेषु, त्रिषु पुरुषेषु, त्रिषु पुरुषेषु त्रिषु वचनेषु च भवेयुः।

अत्र वैदिक–धातुरूपावल्यां दशगणीय–घातूनां रूपाणि सन्नन्त–यङन्त–यङ्लुगन्त–प्रक्रियासु अपि दशसु लकारेषु, त्रिषु पुरुषेषु, त्रिषु वचनेषु च भवेयुः एव। सह एव वैदिकधातुरूपावल्यां भाववाच्ये कर्मवाच्ये च अपि सर्वेषां धातूनां रूपाणि

दशसु लकारेषु, त्रिषु पुरुषेषु, त्रिषु वचनेषु च वाञ्छितानि सन्ति।

परस्मैपदेभ्यः आत्मने पदेभ्यः च धातुभ्यः पूर्वं यथा उपसर्ग–विशेषस्य संयोजनेन संस्कृते तेषां धातूनां पदस्य परिवर्तनं पाणिनीय–व्याकरणे परस्मैपद–प्रक्रिया आत्मनेपद– प्रक्रिया च वर्तते तथा एव वैदिक–व्याकरणे अपि इमे द्वे प्रक्रिये उत्पेक्ष्येते।

पाणिनि–धातुपाठवद् एव अहं वैदिक–धातुपाठम् अर्थसहितं कामये।

इयत्सर्व–सामग्री–द्योतक–व्याकरण–ज्ञानं विना वैदिकभाषायाम् अधिकारः सर्वथा असम्भवः एव अस्ति।

वैदिक–भाषायाः शब्दानां सलिङ्ग–ज्ञानाय वैदिक–शब्द–कोषाः अपि पद्यबद्धाऽ अमर–हलायुध–मेदिनी–विश्व–हेमकोषादिवत् परमावश्यकाः सन्ति।

सम्प्रति मम अस्याः लघु–जिज्ञासायाः पाठकाः एव विद्वद्विभूतयः मह्यं मार्गं निर्देष्टुं कृपयन्तु तावद्, यद् अहं कस्याः व्यक्तेः कस्माद् वा वैदिक–व्याकरण–पुस्तकाद् वा स्वयम्पाठिरूपे वैदिक भाषां शिक्षेय? मम अपेक्षितं वैदिक–व्याकरणं वैदिकशब्दकोषाः च कुत्र सुलब्धाः सन्ति, तत्–प्रणेतारः के? प्राप्तिस्थानं च तदीयं किम्? कृपया इदम् अपि मां व्यक्तिगत–रूपेण सर्वजन–हिताय च अस्याः पत्रिकायाः माध्यमेन अविलम्बं सूचयितुं कष्टं कुर्वन्तु। अहं तेषां बहु–बहु उपकारं सकार्त्तज्ञ्य–ज्ञापनं मंस्ये।

मम अयम् उत्कटाभिलाषः वरीवर्त्ति यद् अहं वैदिकभाषां शिक्षित्वा तत्र इयतीं दक्षतां प्राप्नुयां यत् यतः वेदमन्त्राणां वास्तविकम् अर्थं ज्ञातु प्रभवेयं तथा अस्यां वैदिक–भाषायां स्वकीय–मनोभावान् अपि निर्बाधरूपेण अभिव्यक्तान् कर्तुं शक्नुयाम्। अहं संस्कृतभाषायाम् इव वैदिक भाषायाम् अपि निर्बाधं गद्ये निबन्ध–पत्र–कथोपन्यास–नाटकानि पद्ये च काव्यानि प्रणेतुम् इच्छामि, किन्तु इदं तदा एव सम्भवति यदा वैदिकभाषायां मदीयः सर्वतोमुखी अधिकारः भवेत्।

मम पूज्यपितृपाद–महामहिम–राष्ट्रपति–सम्मानित–म.म. पण्डित–श्रीनवलकिशोर– काङ्कर–महाभागानाम् अस्यां वैदिक–भाषायाम् आसीत्

पूर्णः अधिकारः। अत्र प्रत्यक्षं प्रमाणं वरीवर्त्ति – ऋषियुगस्य महतः अन्तरालात् अनन्तरं वैदिकभाषायां वैदिकच्छन्दःसु च तैः प्रणीतः ष्राष्ट्रवेदः[८]। एतदीयं काङ्करार्षेय–भाष्यम् अपि तैः स्वयम् एव लिखितम् अस्ति। संस्कृते हिन्द्याम् अङ्ग्रेज्यां च सानुवादः प्रकाशितः अपि साम्प्रतम् एषः सुलभ्यते।

मदीयाः पितृचरणाः वैदिकभाषायां सम्भाषणे अपि पूर्णनिपुणाः अवर्तन्त। परन्तु अस्यां वैदिकभाषायां सम्भाषणं कर्तुं तेभ्यः केनचिद् वैदिक–सम्मेलनेन अवसरः एव न प्रदत्तः। ते वैदिक–विद्वद्भिः अपि सह वैदिकभाषायां वार्तालापं चिकीर्षन्ति स्म, परन्तु चेखिद्यते चेतः यत् तेभ्यः कश्चित् एतादृशः वैदिकः विद्वान् मिलितः एव न, यः तैः सार्धं वैदिकभाषायां वार्तालापं कर्तुं शक्नुयात्। तेषाम् इयं मनःकामना तदीय–जीवन–काले तु नैव पूर्णा अजायत। परन्तु देवलोके देवसभा–सुधर्मायां विराजमानाः ते अवश्यं प्रसन्नाः भविष्यन्ति स्वकीयं शुभाशीर्वादं च अपि दास्यन्ति, यदि अधुना अपि कश्चिद् वैदिक–विद्वान् वैदिक–भाषायां गद्य–पद्ययोः रचनां कर्तुं, वार्तालापं कर्तुं मञ्चे च भाषणं कर्तुं स्वकीय–कलायाः प्रदर्शनं कृत्वा जनानां कृते आदर्शः बोभवीतु।

मम अतीव दुर्भाग्यम् अतिष्ठत् यत् अहं पूज्य–पितृभ्यः वैदिक–भाषां शिक्षितुं ध्यानं नैव दत्तवान्। एतत्कृते मह्यं जन्म–जन्मान्तरेषु अपि पश्चात्तापः स्थास्यति, यदि अहम् इदानीम् अपि स्वप्रयासेन वैदिकभाषाम् अस्मिन् एव जन्मनि न शिक्षेय।

मह्यं तु स्वापेक्षानुरूपं वैदिक–व्याकरणं वैदिकशब्दकोषः च मिलेताम्। पुनरस्याः भाषायाः कश्चित् शिक्षकः मह्यम् उपलभ्येत वा न उपलभ्येत। स्वयम्पाठी एव अहं वैदिकव्याकरणस्य वैदिकशब्दकोषस्य च सहायतया वैदिकभाषां शिक्षिष्ये, उपन्यासान् अपि शिशिक्षन् निःशुल्कम् एव एतां वैदिकभाषां वास्तविक–वेद–प्रचार–प्रसारोद्देश्येन अवश्यं शिक्षयिष्यामि इति अहं सुदृढं विश्वसिमि आश्वासयामि विश्वासयामि च सर्वान् अपि सहृदयान् सज्जनान्।

केवलं परमादरणीय–विद्वद–विभूति–पाठकेभ्यः समुचित–मार्ग–निर्देशनं सोत्कण्ठं विना विलम्बं शीघ्रम् एव अपेक्षे। किं बहुना?

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प्रज्ञाचक्षू गुलाबराव महाराजांचा गंगास्थितिनिर्णय व गंगामाहात्म्य

— प्रा. सौ. कविता सुनिल होले

भारतीय संस्कृतीमध्ये संतांना आणि संत वाङ्मयाला अनन्यसाधारण स्थान आहे. संतपरंपरा या देशाला शक्ती प्रदान करणारी आहे. संतांच्या जीवनापासून आपल्याला बरेच काही मिळाले आहे. भारताला लाभलेल्या प्रदीर्घ संत परंपरेत महत्त्वाचे स्थान भूषविणारे, विसाव्या शतकातील एक थोर विभूती, ऋतंभरा प्रज्ञेचा एक मनोज्ञ आविष्कार म्हणजे वैदर्भीय संत प्रज्ञाचक्षू गुलाबराव महाराज. बालांध अशा त्यांच्या प्रतिभासंपन्न प्रज्ञेचा अक्षर आविष्कार पाहिला म्हणजे 'प्रज्ञाचक्षू' ही त्यांना लाभलेली पदवी किती यथार्थ आहे हे कळते. त्यांची विवेचनाची खोली, तर्कशुद्धता, शास्त्रपूर्णता आणि स्वयंप्रज्ञता पाहून मन आश्चर्याने थक्क होऊन जाते. अवघ्या चौतीस वर्षांच्या आयुष्यात त्यांनी 134 गद्य–पद्यात्मक ग्रंथांची रचना संस्कृत, मराठी, हिंदी, वऱ्हाडी व व्रज या भाषांतून केली. वेदान्त, साहित्य, संगीत, इतिहास, आयुर्वेद, मनोविज्ञान, पुराणविज्ञान, इ. अनेक विषयांवर त्यांनी आपले अधिकारित्व सिद्ध केले. समन्वयमहर्षी, मधुराद्वैताचार्य श्री गुलाबराव महाराजांच्या विचार सागरात अगणित रत्ने दडलेली आहेत. ही ग्रंथसंपदा म्हणजे श्री गुलाबराव महाराजांची 'सूक्तिरत्नावली' आहे. हा खऱ्या अर्थाने रत्नाकर आहे. यातील प्रत्येक विचार रत्नाची स्वयंप्रभा मानवजातीला सत्त्वसंपन्न करण्यासाठी निरनिराळ्या ज्ञानक्षेत्रातील नवनवे दालन प्रकाशित करण्यास समर्थ आहे.

असेच एक विचार रत्न म्हणजे प्रज्ञाचक्षू श्री गुलाबराव महाराज विरचित् 'मात्रामृतपानम्'. या अपूर्ण असलेल्या ग्रंथामध्ये तीन अध्यायात महाराजांनी गंगेचे माहात्म्य वर्णिलेले आहे. पहिल्या अध्यायात श्रुतीविचार, दुसऱ्या अध्यायात पुराणवाक्यविचार आणि तिसऱ्या अध्यायात युक्तीने पूर्वपक्ष निराकरण अशा प्रकारचे विषय यात आलेले आहेत. या ग्रंथात गंगानदीचे माहात्म्य स्मृती, श्रुती, पुराण यांच्या आधारे खंडन–मंडनपूर्वक, समन्वय प्रस्थापित करीत युक्तीच्या बळावर सिद्ध केलेले आहे.

या ग्रंथात 3 अध्याय असून प्रत्येक अध्यायाला 'कवल' असे नामाभिधान आहे. पहिल्या कवलात श्रुतिविचार, दुसऱ्या प्रकरणात पुराणवाक्यविचार, तिसऱ्या प्रकरणात युक्तीने पूर्वपक्षनिराकरण अशाप्रकारचे विषय आहेत. गद्यशैलीत लिहिलेल्या या ग्रंथात गंगास्थितीनिर्णय केला असून गंगानदीचे माहात्म्य श्रुती, स्मृती, पुराण आणि युक्तीच्या बळावर सिद्ध केलेले आहे.

श्रुतिविचार : 'श्रुतिविचार' नामक प्रथम कवलाच्या आरंभी गुलाबराव महाराज म्हणतात–

उमा माता पिता शंभुर्गुरुर्ज्ञानेश्वरो महान्।
पतिः कृष्णो राधिकाद्या भगिन्यो गोपिका मम।।
पञ्चायतनमित्येतत् हृद्यास्थाप्य प्रपूज्य च
गंगायाः क्षीरपानाय लक्ष्यते तत्पदेऽधुना।।
संकीर्णानां सवर्णानां पुण्यपापवतामपि
गंगास्नानादृगतिर्नान्या निश्चयः सुदृढो मम।।

माता पार्वती, पिता शंभु, महान् गुरू ज्ञानेश्वर महाराज, पती कृष्ण आणि राधिका, इ. गोपिका या माझ्या भगिनी या पंचायतनाची हृदयात स्थापना करून व पूजा करून गंगेच्या क्षीरपानार्थ तिच्या स्थितीचा निर्णय आता मी करीत आहे. सर्व प्रकारच्या लोकांना गंगा– स्नानाशिवाय दुसरी गती नाही. त्यानेच धर्मप्राप्ती होते असा श्रुती, स्मृती, पुराण, इतिहासांचा आशय आहे. तरीसुद्धा लोक शंकाग्रस्त होऊन सज्जनांनादेखील भ्रमात टाकीत कलियुगात गंगा अदृश्य होईल असे म्हणतात. त्याच्या निराकरणार्थ, त्यांना हा प्रश्न केल्या जाऊ शकतो की हा विषय कोणत्या श्रुतीत किंवा स्मृतीत किंवा पुराणात किंवा युक्तीने सिद्ध केला गेला आहे? श्रुतीनुसार गंगेचे अदृश्य होणे सिद्ध होत नाही, कारण श्रुती भूलोकीच्या गंगेचेच वर्णन करते. वेदात स्वर्गंगेचे वर्णन आहे. अशी शंका करू नये कारण गंगेसोबतच प्रयागाचेही महत्त्व ऋग्वेदात सांगितले आहे.

"यत्र गंगा च यमुनाच यत्र प्राची सरस्वती।
सोमेश्वरो देवस्तत्र माममृतं कृधींद्रा यत्र येन्दो परिस्रव।।"
(ऋग्वेद अष्टक 7 अध्याय 5 वर्ग 28 परिशिष्ट)

"सितासिते सरिते यत्र संगथे तत्राप्लुतासो दिवमुत्पतन्ति।
ये वै तन्वं विसृजन्ति धीरास्ते जनासो अमृतत्वं भजन्ते।।"
(ऋग्वेद अष्टक 8 अध्याय 3 परिशिष्ट)

वेदात हेही सांगितले आहे की मृत्युनंतर मनुष्य स्वर्गात जातो. जर गंगा स्वर्गात आहे तर जे प्रवाहात मृत्युमुखी पडले आहेत ते पुन्हा गंगेत जाण्याची आपत्ती येईल. यावर पूर्वपक्ष म्हणतो की, स्वर्गारोहण पर्वाच्या तिसऱ्या अध्यायात –

"एषा देवनदी पुण्या पार्थ त्रैलोक्यपावनी।
आकाशगङ्गा राजेन्द्र तत्राप्लुत्य गमिष्यसि।।
अत्र स्नातस्य भावस्ते मानुषो विगमिष्यति।
गतशोको निरायासो मुक्तवैरो भविष्यसि।।" (स्वर्गारोहणपर्व अ.3)

या श्लोकांच्या प्रमाणाने गंगा स्वर्गात राहते असे प्रतीत होते आणि इतिहास व पुराणांनी वेदाचे उपबृंहण करण्यात येते म्हणून गंगा भूलोकात राहत नाही.

वरील पूर्वपक्षाचा विचार अमान्य करतांना गुलाबराव महाराज म्हणतात की, या श्लोकांमध्ये 'गंगा' शब्दासोबतच 'प्रयाग' या शब्दाचाही प्रयोग आहे. वेदात तर सरस्वती, यमुनेसोबत गंगेचा उल्लेख आहे. उपनिषदांमध्येसुद्धा गंगेसोबत काशीक्षेत्राचे माहात्म्य वर्णिले आहे. म्हणून श्रुतीनुसारसुद्धा गंगा भूलोकात राहते असे सिद्ध होते. भगीरथाने गंगेला भूलोकी आणले असे इतिहासामध्ये सांगितले असले तरी गंगा भूलोकावर अनादि काळापासून आहे हे निश्चित होते. अन्यथा भगीरथानंतर वेद झाले आहे अशी कल्पना करावी लागेल. म्हणून गंगा अनादि काळापासून भूलोकात आहे हे सिद्ध होते.

निरीश्वरवादी, कर्मकाण्डाचा आश्रय घेणारे मीमांसक गंगेच्या अशाप्रकारच्या स्थितीचे निराकरण करतात. अशाप्रकारे त्यांनीही श्रुतीनुसार गंगेच्या स्थितीचे ज्ञान प्राप्त करायला हवे. गंगा अदृश्य होण्याचा उल्लेख वेदात कुठेही नाही. जर असा कुठलाही उल्लेख स्मृती किंवा पुराणांमध्ये सापडल्यास श्रुतीच्या विरोधामुळे त्याला त्यागले पाहिजे. श्रुतीच्या अर्थाला सिद्ध करण्यासाठी उपबृंहणच करायला हवे. कारण वेदात जे संक्षेपाने सांगितले आहे तेच पुराणांमध्ये विस्ताराने सांगितले आहे. जर असे म्हण्ट्ले की, मत्स्यपुराणानुसार वेदांच्याही पूर्वी पुराणांची उत्पत्ती सांगितल्या गेली

आहे.

"पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम्।
नित्यं शब्दमयं पुण्यं शतकोटिप्रविस्तरम्।।"
छान्दोग्य उपनिषद् (7–1–2)

"अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः" इति।
बृहदारण्यक उपनिषद् (2–4–10)

वरीलप्रमाणे छांदोग्य व बृहदारण्यक उपनिषदांमध्ये वेदांसोबत पुराणांचा उल्लेख आढळतो. तरीसुद्धा पुराण किंवा इतिहास वेदाला बाधित करू शकणार नाहीत. ते श्रुतींप्रमाणेच आहेत. अशाप्रकारे श्रुतीच्या आधारावर गंगामातेच्या स्थितीचा निर्णय केल्या गेला आहे आणि पुराणवाक्यांच्या संगतीविषयी दुसऱ्या अध्यायात निर्णय करण्याची प्रतिज्ञा करून "हरिःतत्सत् श्रीगंगामात्रामृतपाने मातुश्चरणस्थाने श्रुतिविचारो नाम प्रथमः कवलः।।" असे सांगून गुलाबराव महाराजांनी प्रथम कवलाची समाप्ती केली आहे.

पुराणवाक्यविचार

यानंतर "पुराणवाक्यविचार" नामक द्वितीय अध्यायाचा आरंभ केलेला आहे. आता गुलाबराव महाराज पुराण वचनांचा समन्वय सांगतात. भूलोकातील गंगा अदृश्य होईल असे बोलणाऱ्यांचे मत सांगून त्याचे गुलाबराव महाराज निराकरण करतात. सनत्कुमारसंहिता, ब्रह्मवैवर्त इ. पुराणांमध्ये कलियुगात 5000 वर्षे गंगा राहून पुन्हा अदृश्य होईल, सरस्वतीच्या शापाने गंगा 5000 वर्षे भूलोकात राहून पुन्हा परत जाईल इ. वाक्ये प्रमाण म्हणून पुराणांतून दाखविले जातात.

"कलेः पंचसहस्राणि वर्षाणि तिष्ठ भूतले।"
(ब्रह्मवैवर्त अ. 129. कृष्णजन्मखण्ड श्लो. 51)

"कलेः पञ्चसहस्रं च वर्षं स्थित्वा च भारते।
जग्मुस्तत्र सरिद्रूपं विहाय श्रीहरेः पदम्।।"
(ब्रह्मवैवर्त अ.7,श्लो.40)

यावर गुलाबराव महाराज विचारतात की, या वाक्यासोबतच याच्याविरूद्ध वाक्येसुद्धा पुराणांमध्ये दिसून येतात. जसे मत्स्यपुराणात, प्रयागतीर्थाचा नाश कधीच होणार नाही? असे सांगितले आहे.

"कल्पान्ते तत्समग्रं हि रुद्रः संहरते जगत्।
तदा प्रयागतीर्थं च न कदाचिद्विनश्यति।।"
(मत्स्यपुराण अ. 111 श्लो. 4)

स्कन्दपुराणाच्या काशीखण्डात म्हण्ट्ले आहे की, प्रलयकाळात महादेव गंगेसोबत राहतील आणि गंगा सूर्य–चंद्र आहे तोपर्यंत राहील. तसेच योगवासिष्ठात, महाभारतात, कूर्मपुराणात हे सांगितले आहे की, कलियुगात सर्व तीर्थे गंगेवर आधारित राहून लोकांचा उद्धार करतील. गंगा तर स्वतःच लोकांचा उद्धार करते. ती स्वसामर्थ्य कुठेतरी टाकते असे नाही. जे कुंभमेळ्याच्या वेळी गोदावरी इ. नद्यांचे माहात्म्य सांगितले आहे ते स्वतंत्र रूपात नाही. कारण काशीची गंगाच तिच्यात आली असे लोकांचे मानणे आहे.

तुकाराम महाराजांनी काशीपेक्षाही पंढरपुरचे माहात्म्य अधिक आहे असे म्हटले ते केवळ आस्तिक्य श्रद्धेने, शास्त्रीय श्रद्धेने नव्हे. कारण काशीचेही माहात्म्य गंगेच्या स्थितीमुळेच आहे असे काशीखण्डात सांगितले आहे. पूर्वी काशीत 'मणिकर्णिका' नावाचे तीर्थ होते. परंतु गंगेचे महत्त्व त्याच्यापेक्षा दहापट अधिक आहे. हरिद्वार, प्रयाग, वाराणसी, कुरुक्षेत्र आणि हिमालय हे पाच, कलियुगात जनांचा उद्धार करतील. हे सर्व गंगेच्या संबंधामुळेच पवित्र आहेत. भूलोकात गंगा अनादिकाळापासून आहे. यासाठी श्रुतीप्रमाण असल्यावरही 'भगीरथाने गंगेला आणले' हे वर्णन अशाप्रकारे समजायला हवे, जसे भगवंतांनी मत्स्यावतरात अनादि वेदांना परत आणले आणि जसे 'रूक्मांगदात' अनादि द्वादशीमाहात्म्य सांगितले. अशाप्रकारे पुराण वाक्यांनीसुद्धा गंगेच्या स्थितीचा निश्चय होतो.

युक्त्या पूर्वपक्षनिराकरणम्

'युक्त्या पूर्वपक्षनिराकरणम्' नामक तृतीय कवलाच्या आरंभी गुलाबराव महाराज विचारतात, गंगेचे माहात्म्य गंगा देवतेचे की गंगेच्या पाण्याचे? जर गंगा देवतेचे महत्त्व सांगितले तर शापादिंनी देवतेचे सामर्थ्य नष्ट झाले असे म्हणावे लागेल. गंगेच्या जलाचे महत्त्व सांगितले तर जल तर प्रत्यक्ष आहे. याचे महत्त्व प्रत्यक्ष दिसून येत नाही आणि वैकुण्ठवासी देवतांची परोक्ष रूपाने प्राप्ती झाली असती. म्हणून कोणत्याही प्रकाराने गंगेचे माहात्म्य सांगितले जात नाही. हा विचार प्रस्तुत केल्यावर गुलाबराव महाराज याचे निराकरण करतात.

ते म्हणतात, जी ज्याची अभिमानी देवता असते तिची 2 रूपे असतात – 1) केवळ रूप 2) शरीर. जसे भगवान सूर्याचे तेजोरूप आणि रथात बसलेले शरीररूप आहे. तसेच गंगेचेही जलरूपात आणि गोलोकात राहणाऱ्या शरीराच्या रूपाने दोन प्रकार आहेत. ज्याप्रमाणे भगवान सूर्य आपल्या तेजोरूपाने सर्व भुवनांना प्रकाशित करतो आणि शरीराने अनुगृहीत करतो, तशीच गंगासुद्धा जलरूपात पाप दूर करते आणि देवतारूपी शरीराने भक्तांना अनुगृहीत करते.

यावर अशी शंका येते की, गंगेचे पार्थिव शरीर दिसल्यावर जलरूपी शरीर म्हणणे अयोग्य आहे. यावर गुलाबराव महाराज म्हणतात, अशाप्रकारचे शरीर न्यायशास्त्रात स्वीकृत आहे. मनुष्यांप्रमाणे हस्तपादादि ज्या कल्पना केल्या गेल्या आहेत त्यासाठी असे समजायला हवे की, जल जिची उपाधी आहे ती गंगामाता देवता शरीराणे भक्तांचे रक्षण करते. कारण देवतांना मनुष्यांप्रमाणे मर्यादित सामर्थ्य नाही. सत्त्वविशेषामुळे आणि तमोगुणाच्या अभावी देवता अधिक समर्थ आहेत आणि शरीररूपात त्यांचे अस्तित्व उपासनेकरिता आहे. म्हणून पुराणांमध्ये देवतांचे चतुर्मुख, पंचमुख, चतुर्भुज इ. चे वर्णन दिसते. ते सुद्धा अशाप्रकारे समजायला हवे. जसा साप आपली त्वचा ही उपाधी सोडतो, तशीच गंगासुद्धा आपली उपाधी सोडून जाऊ शकते हा विचारही चूक आहे. कारण यात शब्दांशिवाय अन्य प्रमाण नाही आणि श्रुतींमध्ये असे काही सांगितलेले नाही व भौतिकत्व सोडणेही संभव नाही.

यानंतर गुलाबराव महाराजांनी खालील दोन श्लोक देऊन त्यांची व्याख्या केली आहे.

"समृद्धं सौभाग्यं सकलवसुधायाः किमपि तत्
महैश्वर्यं लीलाजनितजगतः खण्डपरशोः।
श्रुतीनां सर्वस्वं सुकृतमथ मूर्तं सुमनसां
सुधासौंदर्यं ते सलिलमशिवं नः शमयतु।।"'
"दरिद्राणां दैन्यं दुरितमथ दुर्वासनहृदाम्
द्रुतं दूरीकुर्वन् सकृदपि गतो दृष्टिसरणिम्।
अपि द्रागाविद्याद्रुमदलनदीक्षागुरुरिह
प्रवाहस्ते वारां श्रियमयमपारां दिशतु नः।।"'

जगन्नाथ पण्डित विरचित 'गंगालहरी' मधील श्लोकांमध्ये गंगेच्या अनेक उत्कृष्ट गुणांचे वर्णन केले आहे. जर कुणी असे म्हटले की हे दोन श्लोक केवळ गूढश्रद्धेने उपासनेकरिता म्हटले गेले आहे तर ते योग्य होणार नाही. कारण उक्त श्लोकात 'अतिशीघ्र, अविद्या नावाचा वृक्ष कापण्याकरिता अतिसमर्थ' असे म्हण्ट्ले आहे. यावरून ही गंगा 'अहं ब्रह्मास्मि।' अशी स्फूर्ती देऊ शकते हे सिद्ध होते. तर गंगानदीच्या अमृतपानाने मोक्ष संभव आहे व श्लोकातील 'समृद्ध' शब्दाने गंगा नित्य आहे हे सूचित केले आहे. म्हणून गंगा अदृश्य होण्याचा पक्ष खंडित होतो. शुद्ध मनाने माहात्म्यांनी गंगामातेच्या स्तनपानाकरिता तिच्या माहात्म्याचा आश्रय घेतला पाहिजे.

निष्कर्ष

अशाप्रकारे 3 कवलयुक्त या ग्रंथात गुलाबराव महाराजांनी गंगेचे माहात्म्य वर्णिले आहे. गंगानदी भूलोकात राहते. ती कधीच अदृश्य होणार नाही. गंगामातेचे पावित्र्य, तिचे पापनाशाचे सामर्थ्य हे चिरंतन टिकणारे आहे. ती आपल्या दिव्यशरीराने जगाचे रक्षण करेल. त्या गंगेच्या स्तनपानाने माहात्म्यांना मोक्ष मिळेल हे श्रुतिवाक्यांच्या आधारे, पुराणांच्या आधारे, खंडन–मंडनपूर्वक, युक्तिवादाने समन्वय प्रस्थापित करीत सिद्ध केले आहे.

मूळ छापील ग्रंथाच्या शेवटी 'अपूर्ण' असे लिहिले आहे. उपलब्ध ग्रंथाच्या स्वरूपाने हे स्पष्ट होते की, गुलाबराव महाराजांनी केलेल्या प्रतिज्ञेनुसार गंगामातेचे महत्त्व यांत पूर्णरूपात प्रतिपादित केले आहे आणि कोणताही विषय अपूर्ण नसल्याने या ग्रंथाला पूर्ण समजण्यास हरकत नाही.

संदर्भग्रंथसूची

1. मधुराद्वैताचार्य समन्वयमहर्षी श्री गुलाबराव महाराज विरचित सूक्तिरत्नावली षोडशयष्टी संस्कृत रचना (तृतीय आवृत्ती)
2. ऋग्वेद
3. छान्दोग्य उपनिषद्
4. बृहदारण्यक उपनिषद्
5. मत्स्यपुराण

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Technical terms in Atharvavediya Chaturadhyayika and Ashtadhyayi

Dr. Harekrushna Agasti

There are two forms of Sanskrit language : Vedic sanskrit and classical sanskrit. So far as style of language is concerned some similarities and dissimilarities have been noticed in the grammar of both of the languages. Vedic grammar is wellknown as Pratishakhya. Though in Astadhyayi (Asta) Panini has discussed a little bit about Vedic Sanskrit language by using words 'छन्दसि',[1] 'भाषायाम्'[2] etc., but it is a fullfledged grammar of classical sanskrit language. The original form of Vedic Sanskrit language can be understood by studying Pratishakhyas. The principal Pratishakhya of Atharvaveda is Atharvavediya Caturadhyayika written by Kautsa. This research paper contains a comparative study of technical terms used in Atharvavediya Caturadhyayika (A.C.) and Asta.

This paper is divided into three major sections namely section discussing such technical terms which are prescribed both in A.C. and Asta, section dealing with such technical terms which are prescribed in A.C. only and not in Asta and the section dealing with such technical terms which are prescribed in Asta only and not in A.C.

A.1 : Anunasika :

In order to explain the technical term 'Anunasika' A.C. prescribed the sutra 'उत्तमा अनुनासिका'[1] The sutra means that the last letter of each group (क, च, ट, त, प) is called anunasika. The word 'उत्तम' denotes ङ, ञ, ण, न, म. So these are called anunasika two more sutra have been prescribed in the A.C. in this connection. They are

'अनुनासिकानां मुखनासिका'.[2] and 'अनुनासिकञ्च'.[3] First sutra expresses that the place of articulation of Anunasika letters are mouth and Nazal. The second sutra means that the Anunasika letter is considered as Guru. There three sutras are found in A.C. for Anunasika.

Panini prescribes the only sutra 'मुखनासिका वचनोऽनुनासिकः'[4] to explain 'Anunasika'. The sutra expresses that the letter which is uttered by the effort of both mouth and Nazal is called Anunasika.

Notes : When we compare both the texts in connection with the technical term 'Anunasika' both seem similar in one hand and different in other hand. The purpose of both explaining the Anunasika letters is same. But the style of presentation of both differs. While explaining Anunasika letters, Panini prescribes the place of articulation (मुख and नासिका) and the idea is whatever letter is uttered from these places, is to be considered as Anunasika.Whereas Kautsa directly prescribed the last of each group as Anunasika ofcourse. We find two more sutras in the A.C. in this connection. One is prescribed to denote the place of articulation of Anunasika letters and another is to denote Anunasika letter as Guru. Panini neither mentions directly any letter as such as Anunasika nor Anunasika as Guru. So the style of presentation of both the text differs.

A.2 Udatta :

Kautsa prescribes the sutra 'समानयमेऽक्षरमुच्चैरुदात्तम्'[1] Here the word अक्षर denotes the place of articulation. The word यम denotes vowel. So the sutra means that when a vowel uttered from the upper part of a place or articulation, is considered to be udatta.

To explain the term 'Udatta'. Panini prescribed the sutra 'उच्चैरुदात्त'[2] in the Asta. The sutra expresses that the ,letter being uttered from upper part of the place of articulation like palatal

etc. is called Udatta. Articulatory places like palatals etc. are devided into two parts. Such as upper palatal and lower palatal.

Notes : Both the text hold the same opinion. In order to explain the Paninian opinion for Udatta, it is necessary to understand the word.. 'ऊकालोऽज्झस्वदीर्घप्लुतः'[3] in Anuvritti from the Sutra which is not mentioned directly in the Sutras. In order to fulfill the same purpose A.C. prescribes the word 'अक्षर' in the sutra directly. This is the difference. Again Panini used the term 'Udatta' in masculine gender where as Kautsa used the term udatta in nuter gender. This type of differences have been noted, otherwise the idea of both the exts behind udatta are same.

A. 3 Laghu :

To explain the term 'Laghu, the sutra found in A.C. is 'ह्रस्वं लघ्वसंयोगे'[1]. The sutra expresses that a short letter is called Laghu when it is not followed by a conjunct letter. Example 'दधिवान्'[2] In this example the letter 'इ' is called Laghu as not followed by a conjunct Letter.

The Paninion sutra for 'Laghu' is 'ह्रस्वं लघु'[3] The sutra means that the vowel which is short is called 'Laghu'.

Notes : When we compare there two texts in connection with the techncal term Laghu, both seem to be similar. A little bit difference is made here. While explaining 'Laghu' Panini directly says that only short letter is called 'Laghu'. Again he prescribes when it is followed by a conjunct letter, is considered as 'Guru' by the sutra 'संयोगे गुरू'[4] The same point is taken into consideration by A.C. while explaining laghu. It says that a short is considered as Laghu when it is not followed by a conjunct letter. Both the ideas are same and very clear only difference is the scope of conjunct is taken by Panini while explaining the technical term 'Guru' and the

same is used in A.C. while explaining Laghu.

A.4 Upadha :

The sutra prescribed in A.C. for Upadha(penultimate) is 'वर्णादन्त्यात्पूर्व उपधा'[1] Here Kautsa explains that the letter, which is last but one in a pada, is called Upadha.Exa. 'अग्निः'[2] Here 'अग्निः' is a pada and 'इ' is followed by visarga, so it is Upadha.

While explaining the technical term 'Upadha' Panini prescribed the sutra 'अलोन्त्यात्पूर्व उपधा'[3] The sutra expresses that the letter immediately preciding the last letter of a word is called the Upadha.

Notes : Though both the texts explain the letter which is followed by the last letter is penultimate, both differ a little bit. Paninian prescription for penultimate doesn't need a pada necessarily.Without making a pada we can locate pencultimate in a stem or a root. It can be proved by the Sutra 'अत उपधायाः'[4] etc. But in order to establish the penultimate A.C. needs a pada necessarily. Another difference is seen that panini used a pratyahara 'अल्' to denote all the vowels and consonants as well where as to denote the same meaning Kautsa used the word वर्ण (any vowel or consonant) in the sutra. So it is proved that the system of using pratyahara was later and matured application.

B. Technical terms used in A.C.only.

B.1 Padya

In order to explain the technical term padya Kautsa prescribed five sutras in total. The first among them is 'पदान्त्यः पद्यः'[1] The sutra denotes the meaning is the letter with which a pada ends, is called padya. Exa. 'गोधुक्'[2] 'दृशत्'[3] etc. here 'क्' and 'त्' are padya in 'गोधुक्' and 'दृशत्' respectively.

Second Sutra for the term padya in A.C. is 'अन्लृकारः स्वरः पद्यः'[4] The Sutra means that vowels other than लृ are designated as padya provided that a pada should ends in that vowel. Exa. - 'वायो'[2] 'शाला'[2] etc. here वायो and शाला are padas, so 'ओ' and 'आ' are padyas respectively.

Kautsa prescribed the third sutra for the term padya is 'लकारविसर्जनीयौ च'[7] The sutra expresses that the letter 'ल्' and 'Visarga' in the ending of a pada, are padyas. Exa. 'बाल्'[8] 'वृक्षः'[9] Here 'ल्' and visarga both are in the end of the padas. So both are padyas. Shaunaka accepts only visarga as padya and not 'ल्' Katyayana also accepts only visarga as padya.

The fourth sutra prescribed by kautsa in A.C. for the term Padya is 'स्पर्शाः प्रथमोत्तमाः'[12] The sutra explains that the first and last letters of each group,which are designated as 'sparsha' letters, are padyas when they come at the end of a pada. Exa. 'प्रत्यक्'[1] 'अवाङ्'[2]etc. Here 'क्' and 'ङ्' come at the end of 'प्रत्यक्' and 'अवाङ्' which are padas. These 'क्' and 'ङ्' are the first and final letter of 'क्' group. So these are padyas. Though we have twenty five letters of all five groups which are designated as sparsha, only eight letters are able to be padya. Other than these letters may come in the end of the pada, but they will not be designated as padyas.

The fifth and last sutra for the term 'padya' prescribed by Kautsa in A.C. is 'न चवर्गः'[3] The sutra expresses that the first and final sparsha letters of the group 'च' are not to be designated as padya. This is a negation for the previous prescription i.e. the first and final letters of each group become padya when a pada ends in these letters. So 'च' and 'ञ' are not included in padya. Katyayana also accepts the same opinion.

Notes : The technical term padya prescribed in A.C. is not found in the Asta. Though the letter in the end of a pada has its impor-

tance in Paninian grammar but it is not designated by only term. So far as vowels are concerned A.C. prescribes that all the vowels other than 'ऌ' are to be padyas. In case of consonants A.C. mentions that the first and last letters of group 'क', 'ट', 'त्' and 'प' are padyas and not of the group 'च', 'ल', and 'विसर्जनीय' are also considered as padya. But A.C. doesn't prescribe anything about the letters like य, व, र, श, ष, स, ह. From the sutra 'लकारविसर्जनीयौ' can be understood that 'ल' which is a antahstha letter, is a padya, it means other Antahstha letters are not to be padyas, as other Pratishakhyas explain. But no prescription about Ushma letters is found in A.C. Other Pratishakhyas does not include Ushma letters as padya.

B.2. Soshma :

Soshma is the technical term prescribed by Kautsa in A.C. in the sutra 'द्वितीयचतुर्थाः सोष्माणः' The sutra means that the second and the fourth of each group which are called sparsha, are designated as soshma. So the letters ख, घ, छ, झ, ठ, ढ, थ, ध, फ, भ are designated as 'Soshma'.

Notes : No such technical term is found in Paninian grammar. Though in prakriya texts like Vaiyakarana Siddhanta Kaumudi etc. Ushma letters are mentioned (viz - श, ष, स, ह) no-where Panini mentions the term Ushma. Here the term 'Soshma' is splitted into स + उष्म. Here Ushma means air. So the term Soshma denotes that the letter which needs more air to be uttered, is called Soshma.Though in Paninian tradition we do not find the term soshma. But the concept of 'महाप्राण' is given there. It also serves the same idea. So we can compare it with soshma. Only problem is A.C. accepts only second and fourth letter of each group to make soshma where as in Paninian tradition some more letters like श, ष, स, ह etc. have been accepted along with second and fourth letter of each group for महाप्राण.

C : Technical terms used only in Asta.

C-1. Vriddhi

Panini prescribed the sutra for the term Vriddhi is 'वृद्धिरादैच्'[1] The sutra explains that the letters आ, ऐ and औ are called Vriddhi. The sutra consists of two words i.e. वृद्धिः and आदैच्. Again 'आदैच्' can be splitted into आत् and ऐच्. Here आत् means long 'आ' the final त् is indicatory. This indicatory 'त्' in 'आत्' serves the purpose of showing that the very form 'आ' having two matras. This 'त्' also joins with the succeeding vowels ऐ and औ by the sutra 'तपरस्तत्कालस्य'[2] By this sutra the indicatory 'त्' being joined with 'आ' and 'ऐच्' serves the purpose that the letter आ, ऐ and 'औ' are designated as vriddhi when only they are having two matras.

Notes : This term is not found in the A.C. This is the first technical term prescribed by Panini in Asta. The sutra is also the first sutra in Asta. The peculiarity lies in the sutra is most of the Sanjnya suras contain sanjnyas later and conditions first. Here Vriddhi which is a sanjnya a comes first than conditions. Because the word Vriddhi denotes the meaning auspicious (Mangala). So the text started with the auspicious ends well. Mahabhashya explains the readers of such text will attain austreity.

C. 2 Guna

Panini prescribed the sutra 'अदेङ्गुणः'[1] to explain the technical term Guna. The rutra means that अ, ए and ओ are called Guna. The sutra contains two parts such as अदेङ and गुणः अदेङ् can be splitted into अत् and एङ्. Here त् being indicatory connects both अ and एङ् and makes अ, ए and ओ to be considered with their own matras i.e. अ is having single matra and ए and ओ are having two matras only when they are treated as Guna letters. This is due to the sutra 'तपरस्तत्कालस्य'.

Notes : This technical term is not found in the A.C. The necessity of this technical term is seen in the sutras like मिदेर्गुणः[2], अतो गुणे[3] etc.

C.3 Apadana

'Apadana' is a technical term which is prescribed by Panini in the sutra 'ध्रुवमपायेऽपादानम्'[4]. The sutra expresses that a noun whose relation to an action is that of a fixed point, from which departure takes place, is called 'Apadana' or 'Ablation'.

Notes : This term is not found in the A.C. Apadana comes under the Adhikara Sutra कारके[5]. So Apadana is called as karaka. It has the relation with action. The fifth case ending is assigned for Apadana by Panini by the sutra 'अपादाने पञ्चमी'[6] Among six karakas Panini has prescribed Apadana first. The necessity to place it first can be justified first. The necessity to place it first can be justified by quoting अपादानम् उत्तराणि कारकाणि बाधन्ते[7].

Conclusion - I have taken here only four technical terms in this paper which have been prescribed in both the texts. Technical terms which are found both in the texts are as follows - अनुनासिकः, उदात्तम्, अनुदात्रः, स्वरितः, लघु, गुरु, ह्रस्वः, दीर्घः, प्लुतः, प्रगृह्यम्, उपधा, संयोगः, निपातः, उपसर्गः, गतिः, आख्यातम् while comparing these technical terms, I have noted that though both texts express the same opinion about the terms, their style of presenting those technical terms differs . The second section deals with the terms which are found only in A.C. but in this paper I have taken only two terms. Terms which are found only in A.C.are as follows - पद्यः, सोष्मः, अभिनिष्ठानः, अभिनिधानम्, आस्थापितम्, अक्षरम्, नाम, समापत्रिः, परिहारः. The third section of this paper deals with only three terms. The system of Anuvrtti is noted in A.C. The system using pratyahara is not found in A.C. The

terms which are found in both the texts the gender of terms differs. For example, the udata is prescribed in masculine gender by Panini whereas Kautsa prescribed it in neuter gender.

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Healthy Practices in Institutions

Dr. Lalita Chandratre

Education is not only teaching and learning but it is a mission. Indian education system is having its own identity. This involves moral, values, character, culture and scientific approaches. In addition to this the physical and mental growth of the student is an important factor. Every educational institute has to maintain, develop and concentrate on these important aspects. Accordingly, Indian youths not only called as an upgraded person but they always contribute themselves for the social life with the mission of humanity & nationality.

The aims and objective of the education are :

- To evolve him as a responsible citizen in society;
- To give him training in leadership;
- To teach him an appreciation of art and life;
- To help him develop life skills and communication skills.

For attainment of these objectives, institutions are expected to conduct and introduce certain healthy practices. All educational factors has to implement and follow the principles of sportsmanship in the development of the institution. Some of them are listed below :

* The umpire's decision must be respected;
* The captain's instructions must be accepted;
* The players should have teamwork and should not play for the individual glory;
* One should not exploit the opponent's infirmities in an unfair manner;
* One should not insult or humiliate the defeated team.

To achieve the targets and objects cited above, it is essential to

follow the principals of sportsmanship.

In addition to this there are other factors which can improve the quality of education which is expected from the institutions for competitive world. According to NACC good practice database (GPDB) concept is now introduced.

Assessment of the educational institute is also based on quality assessment indicators (QAIs) based on these aspects healthy practices in the educational institute is to be measured.

Recommendations for healthy practices in an institution :

1. Academically teachers must be habituated for updating knowledge. It means use of information technology, library work, research paper presentation, conduct of seminars and workshop on different aspects in the field of education are the essential factors for up-gradation of knowledge.
2. All these activities are the main objects of each teacher. Teaching faculty and administrative staff members must be motivated constantly in the interest of student and their performance should be observed by the institute authority.
3. Now University Grants Commission has incorporated all these factors while implementation of sixth pay commission for higher education. This is to be followed strictly.
4. A strong commitment to excellence in teaching and research will made the institution a role-model and path-setter in the country. Rich academic tradition will always attract the most talented students who later on went on to make important contributions for the society.
5. The principal and faculty need to decide that they must shoulder some social responsibilities to bring changes in our socio-economic environmental scenario of terms of our commitments towards the society.
6. Teacher should motivate students to participate in various

programmes, movements and mission carried out by the various institutions.

7. Yogic activity will contribute to develop concentration power with physical ability of the student.
8. Raise the funds for the welfare of education, undertaking research and to raise different help desks for the society.
9. Develop self assessment system for institution, lecturer, student and administration to upgrade the system.
10. Special coaching will provide to the student, especially to the student from the weaker section.
11. The library reading room, information technology, sports, NSS and extra curricular activities be available in the institution.
12. Institute shall provide good facilities to the students for their overall development and all round positive approach in their personality.
13. The institution should work hard to achieve its specific goals and objectives by availing various policies of the state government and the University Grants Commission by insisting on regular teaching, strict monitoring, compulsory attendance and maintain self discipline to student and teacher.

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मेघविमर्शः

– डॉ. कृष्णकुमार पाण्डेय

वृष्टिमूला कृषिः सर्वा वृष्टिमूलञ्च जीवनम्।
तस्मादादौ प्रयत्नेन वृष्टिज्ञानं समाचरेत्।। –कृषिपद्धतिः

वर्तमानवैज्ञानिकयुगेऽपि पर्याप्तमन्नोत्पादनसमस्याः वृद्धिगतपरिमाणेन प्रतिभान्ति। दिनानुदिनं नित्य–नूतन–प्रयोगाः कृषिक्षेत्रे समस्यासमाधानार्थ प्रचलन्ति। कम्प्यूटर (संगणक) साहाय्येन नैकासु प्रयोगशालासु विविधकृत्रिमयन्त्रोपकरणमाध्यमेन प्रयोगे वैज्ञानिकाः प्रयत्नशीलाः। परञ्च समस्यायाः समाधानं न जातम्। विज्ञानपद्धतौ वायुदिक्सूचकः, वायुगतिमापकः, तापमापकः आर्द्रतामापकप्रभृतीनां यन्त्राणां साहाय्यमपेक्ष्यते, ते बहुव्ययसाध्याः। कृषिः वृष्टिमूला। वैदिककालात् भारते विविधज्ञानशाखासु वृष्टेः उल्लेखोऽस्ति। ज्योतिश्शास्त्रान्तर्गत संहितास्कन्धे वृष्टेः (मेघ) वैज्ञानिक विषयविवेचनमस्ति। प्राच्य परम्परायाः वैज्ञानिकपद्धतेस्तावदिदं वैशिष्ट्यम् यत् यत्राधुनिक पाश्चात्यविज्ञानपद्धतिः स्वीयासु सर्वासु विज्ञानशाखासु बहुमूल्यानि यंत्रोपकरणानि विशालाः प्रयोगशालाश्चाश्रित्य महतीं क्लिष्टतां वहन्ती तिष्ठति। तत्रैवज्योतिर्विज्ञानशाखासु ईश्वरकृतां प्रकृतिप्रदत्तसृष्टिमेव कार्यशालां विधाय निसर्गोपपादितानि सर्वसुलभानि उपकरणानि आश्रित्य साधारणरीत्या सुसाध्याऽस्ति। तत्रोदाहरणमेकम् पौषमासेऽहर्निशं वायुगतिं परीक्ष्य भाविसंवत्सरस्य वृष्टेः सुनिश्चितं ज्ञानं जायते।

धूमज्योतिः सलिलमरुतां संघातजन्यो मेघ इति प्राचीनाचार्यानां मतम्। धूम्रनाम वायुमण्डले विद्यमाना रजःकणाः, ये हि जल बाष्पसम्पर्कात् धूमरूपतां दर्शयन्ति। उष्णवायुसम्पर्के यत्र जलबाष्परूपेण च परिणमति तत्र धूमापितं वायुमण्डलं धूमरूपां दृश्यन्ते। मेघानां वाहको यथोक्तम्।

मुक्तारजतनिकाशास्त्रतमालनीलोत्पलाञ्जनाभासः।
जलचरसत्वाकारा गभेषु घनाः प्रभूतजला।।
तीव्रदिवाकरकिरणाभितापिता मन्दमारुता जलदाः।
रुषिता इव धाराभिर्विसृजन्त्यभः प्रसवकाले।। – बृहत्संहिता

आचार्यवराहमिहिरकृत बृहत्संहिताग्रन्थे मेघानां वर्णनं विविधदृष्ट्या दृश्यते। ज्योतिषशास्त्रस्य संहितास्कन्धे मेघानां विविधाः प्रकारा उपलभ्यन्ते। संहिताशास्त्रे मेघानां वत्सरक्रमं स्वरूपम् अनुसृत्य विविधाः क्वचिच्चतुर्विधाः क्वचिच्चनवविधभेदाः वर्णिताः।

तत्र चतुर्विधाः मेघाः –

"आवर्तश्चैव संवर्तः पुष्करो द्रोण एव च।
चत्वारो जलदाः प्रोक्ता आवर्तादियथाक्रमम्।। – कृषिपाराशर

1) आवर्तः 2) संवर्तः 3) पुष्करः 4) द्रोणः

नवविधमेघाः संवत्सरफलग्रन्थानुसारम् –

"ततश्चावर्त संवर्तपुष्करद्रोण कालकाः।
नीलश्चवरुणो वायुस्तमो मेघाः स्मृता नव।। – कृषिपाराशरम्

1) आवर्तः 2) संवर्तः 3) पुष्करः 4) द्रोणः
5) कालः 6) नीलः 7) वरुणः 8) वायुः
9) तमः

मेघानां स्वरूपमधिकृत्य आवर्तादीनां मेघानां वर्षणक्षमताऽपि प्राच्यैर्वर्णिता।

"एकदेशेन चावर्ते संवर्ते सर्वतोजलम्।
पुष्करे दुष्करं वारि द्रोणे बहुजलामही।।" – कृषिपाराशरम्

यस्मिन्नब्दे आवर्तनाम्ना मेघो भवति तस्मिन्नब्दे कुत्रचिद्देशे वृष्टिः, कुत्रचिद्देशे वृष्टेरभावः, संवर्त मेघे तु सर्वत्रसमानरूपेण वृष्टिः, पुष्करे वृष्टेरभावः एवञ्च द्रोणे अतिवृष्टिः भवति।

एवं च –

"आवर्ते छिन्नवृष्टिश्च संवर्ते जलपूरिता।
पुष्करे मन्दवृष्टिः स्याद् द्रोणो वर्षति सर्वदा।। ' संवत्सरफलम्

नवविधमेघानां वृष्टिफलम् –

"आवर्ते मन्दतोयं च संवर्ते वायुपीडनम्।
पुष्करे मन्दतोयं च द्रोणे वृष्टिः सुशोभना।।"
"अल्पवृष्टिश्च काले स्यात् नीलः क्षिप्रं प्रवर्षति।
वरुणेत्वर्णवाकारम् वायुर्वर्षाविनाशनम्।।

तमो मेघे न वृष्टिः स्यात् मेघानां फलमीदृशम्।" – संवत्सरफलम्

मेघफलम् –

मेघनामानि –	वृष्टिफलम् –
आवर्तः	एकदेशेन/छिन्नवृष्टिः।
संवर्तः	सर्वत्रजलम्/वायुपीडनम्।
पुष्करः	मन्दतोयम्।
द्रोणः	बहुजलम्/सुशोभनम्।
कालः	अल्पवृष्टिः।
नीलः	क्षिप्रवृष्टिः।
वरुणः	आर्णवाकारम्।
वायुः	अतिवर्षा (विनाशकारकम्)।
तमः	वृष्टिहीनता।

पाश्चात्यानांमते चतुर्विधाः –

(Cirrus, Cumulus, Stratus, Nimbes) सैरस, क्युमुलस, स्टारटस, निम्बस् नामाख्याः मेघाः कथिताः। एवञ्च मेघानां मिश्रलक्षणेषु दशसंख्याका उपभेदाः वर्णिताः।

भाविवत्सरीयवृष्टिसूचकाः चत्वारो मेघाः, तेषामानयनं शकाब्दसंख्यामाश्रित्य गणितविधिना क्रियते। कृषिपाराशरग्रन्थे वर्णितविधिः –

"शकाब्दं वह्निसंयुक्तं वेदभागसमाहृतम्।
शेषं मेघं विजानीयादावर्तादियथा क्रमम्।।
आवर्तश्चैव संवर्तः पुष्करो द्रोण एव च।
चत्वारो जलदाः प्रोक्ता आवर्तादियथाक्रमम्।।

शकाब्दसंख्या + 34	=	शेषम् (मेघः)
	=	1 – आवर्तः
	=	2 – संवर्तः
	=	3 – पुष्करः
	=	0 – द्रोणः

मेघस्यानयनानन्तरं वृष्टिफलं तथा वृष्टिमानस्य च ज्ञानं भवति। येषां मते

नवमेघाः सन्ति तेषां कृतेऽपि शकाब्दसंख्यामाश्रित्य गणितं क्रियते।

यथा – "शाकः सूर्येषुचन्द्रैश्चहीनः शेषसमाः समाः।
गतास्ते नवभिस्तष्टाः शेषं हाराद् विशोधयेत्।।
ततश्चावर्तसंवर्तपुष्करद्रोणकालकाः।
नीलवरूणो वायुस्तमो मेघाः स्मृता नव।।

शकाब्दसंख्या – 1512 = शेषं मेघः।
9 = क्रमशः आवर्तादिनवमेघाः।

गणितीय विधिना समानीतानां नवमेघानां भाविवृष्टिविषयकफलं विचारणीयम्। चतुर्मेघमते संवर्ते वृष्टिः कथिता परं नवमेघमते संवर्ते वायुकोपोऽपि वर्णितः। आवर्तादिषु नवसु मेघेषु यस्मिन् वत्सरे यो मेघो भवति तस्मिन् वत्सरे तदनुरूपा वृष्टिर्जायते।

वत्सरीयमेघेशस्य ज्ञानं भाविवत्सरीयवृष्टिज्ञाने सहायकं भवति। सूर्यस्यार्द्रानक्षत्रप्रवेशदिवसस्येशो वत्सरस्य मेघेशः कथ्यते। वारनाम – सूर्यादिसप्तवासराः।

"आर्द्रा प्रवेशे यो वारो मेघेशः परिकीर्तितः।"
मेघेशस्य वृष्ट्यादिविषयकं फलं ग्रहानुसारेण दीयते –

सूर्यफलम् – जलदपो यदि वासरपस्तदा सरसि वै रमते जनतारसम्।
यवचणेक्षुनिवारसुशालिभिः सुखचयः सुलभो भुवि वर्तते।।

चन्द्रफलम् – शशिनीतोयदपे यदि गोमहिषयजाव्यादिषु दुग्धरसंतदा।
फलवती धनधान्यवतीधरा विविधभोगवतीननु भामिनी।।

भौमफलम् – अवनिजे जलदस्य पतौ भुवि श्रुतिविचारविहीनधराऽमराः।
क्वचिदपि प्रचुरं जलमल्पकं क्वचिदपि प्रशमो बहुतापदः।।

बुधफलम् – अमृतरश्मिसुते यदि वारिपे बहुजलं तुषधान्यरसादिकम्।
द्विजवराय अनुत्सुकचेतसो विविधसौख्ययुता धरणी तदा।।

गुरुफलम् – गुरुरपि प्रियवृष्टिकरः सदाऽखिलविलासवती धरणी तदा।
श्रुतिविचारपरा नरपालका रससमृद्धियुताऽखिलमानवाः।।

शुक्रफलम् – भृगुसुतो जलदस्यपतिर्यदा जलमुचो जलदादिशि शोभनाः।
धननिधानयुता द्विजपालका नृपतयो जनतासुखदायकाः।।

शनिफलम् – रविसुते जलदस्य पतौ भवेद् विरलवृष्टिवती वसुधा तदा।
मनसि तापकरो नृपतिः सदा विविधरोगरता जनता मता।।

एवम् अत्र क्रमेण सूर्यात् शनिग्रहपर्यन्तं फलम् प्रदत्तम् वर्तते। अत्र च रविः, चंद्रः, बुधः, गुरुः, शुक्रः एतेषु बहुवृष्टिः तथा मंगलशनिग्रहे अल्पवृष्टिः प्रोक्ता वर्तते। भद्रबाहुसंहिताग्रन्थमते पूर्वोत्तरदिक्स्थ मेघ उत्तमवृष्टिं करोति।

उदीच्यान्यथ पूर्वाणि वर्षदानि शुभानि च।
दक्षिणाण्यपराणि स्युः समूत्राणि न संशयः।।

मेघवर्ण दिक्–गति भेदानुसारं वृष्टिफलमपि विचारणीयम्। संहितास्कन्धे जैनपरम्परान्तर्गत भद्रबाहुरचितग्रन्थे मेघवर्णमाश्रित्य फलविवरणं प्राप्यते। श्वेत–पीत–रक्तवर्णानुसारं फलम् –

शुक्लवर्णमेघः – शुक्लवर्णो यदा मेघः शान्तायां दिशि दृश्यते।
स्निग्धो मन्दगतिश्चापि निवृत्तः स जलावहः।।

पीतवर्षमेघः – पतिपुष्पनिभो यस्तु यदामेघः समुत्थितः।
शान्तायां यदि दृश्येत स्निग्धो वर्षं तदुच्यते।।

रक्तवर्णमेघः – रक्तवर्णो यदा मेघः शान्तायां दिशि दृश्यते।
स्निग्धो मन्दगतिश्चापि निवृत्तः सजलावहः।।

कृष्णवर्णमेघः – यदांजनिभो मेघः शान्तायां दिशि दृश्यते।
स्निग्धोमन्दगतिश्चापि तदा विन्द्याज्जलं शुभम्।।

एवञ्च – स्निग्धान्यभ्राणि यावन्ति वर्षदानि न संशयः।
उत्तरं मार्गमाश्रित्य तिथौ मुखे यदा भवेत्।।
कृष्णानि पीत–ताम्राणि श्वेतानि च यदा भवेत्।
तयोर्निदेशमाश्रित्य वर्षदानि शिवानि च।।
शुक्लानि स्निग्धवर्णानि विद्युच्चित्रघनानि च।

सद्यो वर्ष समाख्यान्ति तान्यभ्राणि न संशयः ।।
स्निग्धवर्णाश्च ये मेघा स्निग्धाश्च ये सदा।
मन्दगाः सुमहूर्ताश्च ते सर्वत्र जलावहाः ।।

एतदतिरिक्तम् आकृतिभेदानुसारं फलविवरणमपि क्रियते। यदा मेघाः जलाशय – पक्षिस्वरूपादिषु दृश्यन्ते तदा शुभवृष्टिर्भवति। एवं यदा सिंह–श्रृगाल–मार्जार–व्याघ्राकृति रूपेण मेघा भवन्ति तदा भीम शब्दसहितं घोर (अशुभ) वृष्टिर्भवति।

अन्यदपि – अप्सराणां च सत्वानां सदृशानि चराणि च।
सुस्निग्धानि च यानि स्युर्वर्षदानि शिवानि च।।

यदा धान्यसंघानां सदृशा मेघाः तोयवर्णसदृश्याः दृश्यन्ते तदा सुवृष्टिकारणात् बहुधान्योत्पादनं भवति। अन्यलक्षणमाश्रित्यमेघविवरणम् –

सुगन्धगन्धा ये मेघाः सुस्वराः स्वादुसंस्थिताः।
मधुरोदकाश्च ये मेघा जलाय जलदास्तथा।।
मेघाः सविद्युतश्चैव सुगन्धाः सुस्वराश्च ये।
सुवेषाश्च सुवाताश्च सुधियाश्च सुभिक्षदाः।।

आधुनिके वैज्ञानिककालेऽपि ग्रामे–ग्रामे प्राच्यवृष्टिविज्ञानस्य मेघपरीक्षणसिद्धान्ताः प्रायोगिकरूपेण परिलक्ष्यन्ते। परम्परारूपेण वर्तमानेऽपि नक्षत्र–मास–संक्रान्त्यादि विचारविमर्शानुपूर्वकं कृषिकर्म यत्र तत्र प्रचलति। प्राच्यमेघविज्ञानशास्त्रस्याधारभूतानां मौलिकसिद्धान्तानां अनुशीलनम्, अनुसंधानपूर्वकं प्रयोगात्मकं परीक्षणञ्च करणीयम् अत्यावश्यकम्।

सन्दर्भग्रंथसूची

बृहत्संहिता
भद्रबाहुसंहिता
कृषिपाराशर
संवत्सरफलम्
कृषिपद्धति

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अधिकृतं प्रथमं संस्कृत-बालसहित्यम्

संकल्पगानम्

भवामः सफलार्थाः वयम्
भवामः सफलार्थाः वयम्
भवामः सफलार्थाः वयम्
एकदिने ऽऽऽऽ

ओ हो हो मनसि विश्वासः
पूर्णः विश्वासः
मे मनसि विश्वासः
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भविता शान्तिः सर्वत्र
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यामः एकतया वयं
यामः एकतया वयं
धृत्वा हस्ते हस्ततलं
धृत्वा हस्ते हस्ततलं
यामः एकतया वयं
एकदिने ऽऽऽऽ
ओ हो हो ----

अफ्रिकादेशे प्रसिद्धस्य गीतस्य हिंदीभाषायां च "हम होंगे कामयाब"
इति ख्यातस्य संस्कृतानुवादः ।
संस्कृत-बालगीतानि इतिपुस्तकतः